

TO RAGS



It is strange to find in an affluent society a group of citizens who are permanently depressed. Old people in Australia (that bastion of Democracy) are living in appalling conditions - barely reaching subsistence level. Sick old ladies go without meals to pay for the uncustomed "luxury" of heating - one example of the unnecessary hardships many thousands of pensioners have to face. How long are the politicians of Australia to be allowed to use this section of our community for Election propaganda?

Our treatment of our old people is a national disgrace. 1

WORONI

A move was made recently in the SRC to have the Democratic Club disaffiliated from the Students' Association, which would mean that the club would be unable to draw Association funds.

This move was made because the Democratic Club is selective in membership. Several people who say that they seriously believe in the aims of the club, as set out in its constitution, have been rejected from membership.

Club President, Gerald Joseph, told Woroni that their applications were rejected because they were insincere. In fact he didn't want any radicals in the club.

The disaffiliation moves were rejected by the SRC because of a loophole in the Clubs and Societies Regulations.

Even though the Democratic Club has not drawn any SRC funds this year, they certainly did last year, and they probably will next year. To have a club which is able to choose who may join and yet draw on funds provided by the whole student is plainly ludicrous.

If this club is so unsure of its convictions that it is scared of internal criticism and debate, and insists on an exclusive membership, it has no right to draw on student funds.

None would deny that these people are entitled to their opinions (deviant as they may be) but student money should not be used to keep them and their phony friend, (off-campus agitator) M Collins, in business.

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That gala event, the Union Dinner, was held last week, and although the costs were down on last year, its justification is still in doubt.

At least there were a larger number of students (members) there this year. The fact that they had to pay and staff (non-members) did not mean that the concept of a Union Dinner is unjustifiable however.

The Union Board maintains that the dinner promotes staff-student relationships. The Board says that if students wish to participate in University government then they should welcome staff at their gatherings.

I would suggest that there are many cheaper ways of promoting the same aim and indeed the Union has sponsored several staff-student meetings which have involved about three times as many people at less than a third of the cost.

I would further suggest that the Union Dinner is a flagrant misuse of student funds and all its justifications are really for a slap-up feed for Union Heavies and staff dignitaries.

This abuse of power by the Union cannot continue. The funds wasted on this affair could be channelled into activities which benefit a larger number of members. A few more of the excellent Free Union Nights we have seen in recent months would perhaps be the solution.

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Gang-Gang (alias Alan Fitzgerald) in "Capital Letter" in the "Canberra Times" last Thursday week cast aspersions on the character of the Woroni editor.

If his facts had been right, he would have had a case, but it was the Canberra Times who approached the Woroni Editor and not vice-versa. The caption on the photograph did not imply an editorial comment, but a comment by Bob Wilton himself.

Tut-tut, a slip in your usually good record Mr Fitzgerald. It might do to check your facts before writing in future.

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WORONI would like to wish those few who read this column the best of possible luck in their exams. No doubt, as we are on the WORONI staff, you are looking forward to them enthusiastically.

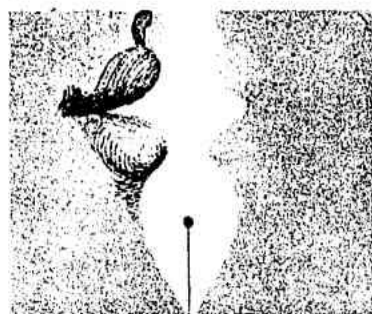
This is the last full WORONI for 1969 which has been a hard but interesting year for the paper. WORONI will be under new management next year and we hope it will be able to better the standard, or at least equal it.

I would like to thank all those people who have given so much of their valuable time to Woroni this year. To quote the classics "never before in the field of human history has so little been attempted by so many to achieve such an incredible result."



THE
DEPTHS
TO WHICH
ASIO WILL SINK

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Letters

more page 4

teeth

Dear Sir,

As News Briefs has raised the matter of a dental service, I would like to report on the present situation in this regard.

The SRC submitted to the Welfare Committee of University Council on September 11th, three possibilities for dental care for students at the ANU.

One possibility was a free dental service established and maintained by the University. The SRC rejected this as both infeasible and undesirable.

The second alternative was that the University pay the \$10,000 required to establish a dental service on campus, allowing the service to operate on a basis charging 50-60% of normal Canberra charges. This includes the possibility of a small annual subsidy by the university. This is the alternative which the SRC considered most desirable and for which we will continue to press.

The third proposal was that of a contributory dental benefits scheme. This would involve an annual payment of \$4-6, and a return of about 40% on dental charges. Relative to the previous alternative, this involves a further cost on behalf of the student, while it involves no financial commitment on behalf of the university. We therefore preferred proposal two.

The whole matter is still under investigation, and a further submission is to be presented when the Welfare Committee meets next in March. The Welfare Committee is at present more sympathetic to the third proposal.

Andrew Bain,
SRC Welfare Officer.

for the s.r.c.

Dear Sir,

I would like to comment on the article titled "The SRC Story" in the last issue. The article asserted that five new members were co-opted to the SRC "to fill vacancies left by members who had become disgusted with the system". As the author well knows, that is quite untrue.

Four people resigned from the SRC in second term. One resigned because he was going to Queensland, two because of their lack of work (Charlie Dickins taking a leading role in effecting one of these resignations), and ONE because he saw no purpose in the SRC.

If anyone is disgusted with the SRC, it is obviously Charlie Dickins. He had made that plain in Woroni throughout the year countering every move on the part of the SRC with a parallel article attacking it for its increasing irrelevance.

Many of Charlie's points are valid ones, and ones with which I agree. The SRC is too large and unwieldy, it is inefficient, it is often without direction or purpose and its public relations is shocking. However, the person with the destructive criticisms also has the responsibility to make some positive ones.

The only positive suggestion yet to come from Woroni is that the SRC drastically reduce its membership. But much more is needed if the SRC is to be of worth.

Its public relations needs to be improved as much as possible—yet Woroni has done nothing to help and much to hinder this.

The SRC has to attract more people of ability, and people who are prepared to act and get things done. Some depth needs to be introduced to the discussions. The SRC needs to get out to students, to work on their behalf, and to let them know what the SRC has been doing. It

probably also needs to reorganise itself.

These suggestions and many more are what Woroni should be printing. Criticize by all means, it's essential that Woroni do so. But don't just criticize without giving the SRC the opportunities it needs to improve.

Andrew Bain,
SRC Welfare Officer.

I would suggest the present SRC has done nothing worth publicly relating that has been missed by woroni. The only things Woroni has been difficult about have been topics only of interest to the narrow minds on the SRC who labour under the impression that they are of world wide interest.

Reading Mr. Bain's words, one hopes that Presidential nominees in the coming election will look carefully at their abilities to produce the desired actions in the SRC.

—Ed.

an effective media

Dear Sir,

At a J.C.R. meeting of the John XXIII student body last Thursday, there was unanimous agreement that we should take strong exception to the letter appearing in Woroni on 17th August, 1969 in particular, and to other derogatory articles and letters which have appeared throughout the year.

Whereas few of us condone the sort of behaviour referred to by "JH", we do feel it was unfair to associate this behaviour with the college, especially as the deed did occur during the vacation.

The report grossly exaggerated what actually happened to the point of dishonesty. The pool was unlit and was removed from the actual function. Moreover, the host engaged in a swim with the offenders and they were on the best of terms at the time.

Finally, I would like to point out that the vast majority (as demonstrated at the meeting are strongly against an inheritance and maintenance of the Lennox House tradition. John XXIII is unfortunate in being the only all male college on campus and this with a bit of unavoidable religious stigma from the ignorant members of our so-called "free thinking intellectual campus community" will often lead to unfounded accusations and criticism. It is inevitable that 300 males will make more noise than 100 or so in the other halls.

The members of John XXIII are, on the whole, vitally aware of our initial problems but there are those who don't strive for the betterment of the college. The keenness of the members is shown in the college politics (which have not been apathetic), a regular college newspaper gives an effective media for criticism and complaint, the grounds were landscaped by members, we have shown unparalleled dedication and spirit in the inter-hall competition, a successfully administered canteen and the annual ball, a product of hours of work by a surprisingly large portion of the college, was in the opinion of many, the best ball on campus.

The above may seem trivial but to us the achievements in our first year have been great and only have resulted because people do care and are loyal to John XXIII.

I emphasise once again that the majority of us are not proud of the behaviour reported by "JH", but maintain the report to be exaggerated and, in any case, see no reason why it should be associated with John XXIII.

David Bills,
Chairman of the JCR.

VERY GENTLY STIRRING

On Wednesday 24th a lunchtime crowd filled the Union Terrace to see Mr Edward St John O.C. present himself as the champion of those gently stirring liberals, who in the tradition of Churchill and Wilberforce, are prepared to take the road to success

In Australia, he said, there was a strong tendency towards uniformity which emphasised the importance of stirrers. As successful examples of this he quoted Bill Wentworth and Reg Wright, who (before they became ministers) had been able to face criticism within and without the Liberal Party for their beliefs.

At this point questions were requested from the audience.

Q. With the Crimes and Public Service Acts being enforced how can a Public Servant stir?

A. By opposing the provisions of the P.S. Act although it may mean losing your job. If more individuals do this we will eventually have a public service which is able to take part in political discussion and public affairs.

Q. How would you organise support for such stirrers?

A. Group action is certainly good in worthy courses and as individual stirrers gain support they will organise to put their ideas through societies like Wilberforce and the Anti-Slavery Society which is still working today.

Q. What is your opinion of police power being used to stop stirrers?

A. I've been a lawyer too long to know that police abuses do not occur but they occur in all societies and these matters are rarely black or white. This is exemplified in the claims that students in Sydney have been inventing charges of police brutality.

Q. How can backbenchers influence the decisions of the government?

A. Although backbenches are used only to rubber stamp legislation they can, by standing together, impose their opinion on the government. However, they are divided amongst themselves and too often do not know what is being contemplated until the government's decision has been made.

Q. Surely just voting once every three years is not giving the people a share in the decisions made?

A. People can influence these decisions

through their representatives or, if they can't agree with them, they should work to reform their party or to form a new party. Both of these alternatives take lots of time and hard work but this is the only way to efficient democracy.

Q. Are the quality and short terms of office of many M.P.'s responsible for the lack of far-sighted economic planning in Australia?

A. No, Liberal Party philosophy is responsible for this. It is important that proper economic planning be undertaken as a broad distribution of wealth acts as a democratic force. For too long we've had amateurs in specialized positions running Australia quite literally by "the seat of our pants".

Q. Would proportional representation improve the quality of representatives?

A. Proportional representation does have the advantage of including more minority groups in an elected House. However, it has the disadvantage of removing the representative from his constituents and although his approachability by members of his electorate takes up too much of an

M.P.'s time it is, at the moment, a necessary part of political life.

Q. If the Liberal Party loses the next elections will there be a change in leadership?

A. Yes, as Gorton will have proven himself to be a vote loser.

Q. Can you see the Senate increasing in importance?

A. It has already been doing this as a means by which individual members can act as they can't in the lower house. Because of the system of proportional representation the government's majority is less certain and each member is more important.

Q. Would you like to comment on Mr. Freeth's late policy statement.

A. I would say that it was very foolish especially before an election when neither the Cabinet nor the Party had seen it and only Gorton had approved it. Such foolishness is bound to happen with second and third rate ministers without the guiding hand of someone like Menzies to control them.

Q. Is the Liberal Party blackmailed by the D.L.P.?

A. The DLP exerts pressure and pressure isn't blackmail, it's politics. This sort of thing happens as much within the Liberal Party against individual members, but no one calls it blackmail then.

Q. What can an independent member without party support achieve?

A. Personally I have no lack of support. A party machine isn't necessary as Mr. Darby proved winning four elections against the Liberals. The Australian people are getting tired of party men and even the Press is coming to publish the views of independents. Despite the slowness of newspapers to take this up there are other ways of making your views known like through T.V., radio, the University press, books and country newspapers. The major reason why it is at times difficult to get a hearing is that the major parties like to encourage the view that independents can't be heard.



Mr Edward St John, well known ex-member of the Liberal Party

DEMOCRATIC FARCE

The solid wooden supports of A.N.U. democracy were never stronger than they were on Monday night.

In a meeting which had been solidly stacked by a group of forestry students from John XXIII, arts-law students organised by one Ross Reid, and a motley collection of Part-timers and Science students, seven proposals regarding conscription and Vietnam were solidly hewn down. These proposals had been passed by the NUAUS August Council and required ratification from the Student body.

The primary aim of the meeting, that of passing a motion supporting the creation of an SRC President, who in future would be a part-time student with a special scholarship, instead of a full-time student, was dealt with very summarily. All the relevant motions were passed unanimously.

When the NUAUS proposals came before the meeting, the forest wardens of democracy first voted that ANU's three votes on Council should go as a block vote, effectively silencing the vote of the dissenting one third of the meeting. Following this, one gentleman tried to dispense with all the seven separate NUAUS motions in one block "We've all come here with preconceived ideas" he said, "we might as well get it over with." This motion was voided, and the debate began. The result was inevitable. The methods used in obtaining its share in the name of democracy.

Loud interjections, noise, guffawing and the throwing of paper went on during the speeches. When Michael Wright was

explaining why we should send support to help rebuild schools in North Vietnam, he was told by a part-time married student not to get emotional about the burning of babies. When Stephen Graves was asking the meeting to support non-compliers with the National Service Act, he was told by Mr Ross Reid (Arts/Law) "What do you come bitching for support here for we all want to go to war." His remark was loudly applauded.

The vote-taking was a farce. One girl told me that one one motion three students behind her had wondered "Which way shall we vote this time." Large numbers of students were coming through the doors after they were ordered to be shut by the Chairman for vote taking. When this failed they climbed through the windows. Many students only came in to join the vote against the proposals, and remained outside during the debate (shouting match).

Though perhaps a victory for the solid earthy qualities of the Australian intellect, this meeting was a disaster for democracy on this campus.

VIVA LA DIFFERENCE

How many Australian Students are going to raise themselves out of their familiarly comfortable home territory to take a look at how it's done elsewhere? In the 1969 Summer vacation, at least 1000 students are expected to take advantage of reduced fares and travel NUAUS to South East Asia, the South Pacific, Europe, Russia, New Zealand and the Americas.

What sort of students go on NUAUS travel schemes? A quick glance at the pilot survey run this year shows that many students save from studentships, and from part time and temporary employment earnings. Some borrow from parents and banks or sell personal belongings to raise money. The pilot survey was an attempt to discover the socio economic background of participants and how they raised the money for fares and living expenses. It will be compiled in December this year and the Results should be known by early next year.

By far the largest proportion of participants comes from the bigger Universities, especially Sydney, Melbourne, Adelaide, Monash and the University of New South Wales. Percentage-wise, Monash, Newcastle and the University of Western Australia and New England score very well with Monash and New England having the highest ratios of participants for enrolment last year. This year the numbers look like increasing over last year's—even the University colleges at Townsville and Broken Hill have a number of participants.

There have been two suggestions to date

as to how the NUAUS travel schemes might be made more readily accessible to the "average" students. The first involves the very simple notion of travel now, pay later INTEREST FREE loans from student councils. The Airline and shipping carriers have been using this idea (with the very significant variation of about 10% INTEREST) for some time with a good deal of success. That is, people tend to think more seriously about travelling if they can get some of the cost credited. A motion to set up loan schemes has been NUAUS policy for at least two years during which time the only Universities to do so were New England and Adelaide. Since February, 1969 Flinders, Macquarie, Newcastle and Melbourne have initiated loans for NUAUS travel. At present, Queensland, RMIT, Townsville and the University of NSW have approved the allocation "in principle" but have yet to advertise for applicants. Some other Universities may also join the move by next year, and in the meantime NUAUS is contributing \$1000 from its travel reserve to those Universities who have set up loan schemes. The next two years should indicate whether this idea has borne any fruit in terms of increased usage of NUAUS travel.



**padgham
fade away?**

Dear Sir,

In February this year, against my will I registered for National Service.

Two weeks later, I sent in a C.O. application form, in which I expressed my opposition to National Service, particularly with relation to conscription for service within Vietnam. I received an acknowledgement soon after.

On 8th April, I received a letter from the Department of Labour and National Service. This letter gave me two options. Either to attend a medical examination and/or to attend a court hearing.

On 15th April, I wrote inquiring as to whether I had been ballotted in, as I thought this information was important before I took any other action.

On 29th April, the Department replied that I had been ballotted in and desired to know whether I wished to defer the court hearing pending the medical examination.

The 5th May saw me replying that I would opt for a medical examination first.

It was not until this stage that the Department decided to see, if perhaps, I would mind a student deferment.

With this opportunity before me, I sent in due application in the middle of May. Since then, I have had no further correspondence from the department. It appears to me that they decided to shelve me in the hope that I might just fade away, happy at the prospect, that in all probability, I had talked my way out of 'Nasho'.

However, conscience nagged, young men were being gaoled, so two weeks ago, I decided no longer to comply with the Act and sent the following letter to the Department:

Herein, find my National Service Registration card—unsigned—No. 11576374 made out to Mr. S.G. Padgham, 136 Monaro Crescent, Red Hill, A.C.T.

This note is to inform you that I, Stephen Gregory Padgham, from this date, consider myself unregistered. I have no intention of complying with the National Service Act in any matter. I desire no student deferment and I will not report for a medical examination.

I can only urge that you bureaucrats, concerned with the implementation of the National Service Act, reconsider your role in the machine."

It was not until this letter was sent that I felt morally justified. The point of this letter is to outline to potential Draftees the C.O. process and to suggest to them that they, like me, might feel most morally satisfied by refusing to comply with the National Service Act at all.

It is a serious thing to break the laws of the land, but it is not always wrong—absolute non-co-operation with unjust laws is the way they will be changed.

Sincerely,
Steve Padgham.

**bodily
discontinued**

Dear Sir,

The year was coming to an end, 'spring had sprung its pollen like dung' I wrote nonchalantly on the page of my last criminal law lecture notes for 1969. I could hear the lecturer using the remaining minutes of the final lecture stressing a last vital point. "Now remember, gentlemen, if you have an affair with a girl under age without her consent, it is rape; if you have an affair with a girl of age without her consent, that is also rape; but if you have an affair with a girl of age with her consent, Merry Christmas."

Merry Christmas and a Crappy New Year, time to leave uni. and go home but J.C. I nearly forgot, the last issue of Woroni, I must sit down and write and thank all those lovely folks for 'keeping all those cards and letters coming in'.

More Letters

"Lek -Chu... No I had insisted, Lectern Reversed, throughout the whole of 1969, Lectern Reversed. I refused to have it 'upended', it shall not be 'replaced', I am sorry Charlie it is disputed, get it out of 1st, 2nd, 3rd year I mean gear, get it into reverse man, reverse I cry, Lectern Reversed.

The column, a roaring success, a major breakthrough disproving the theories of student apathy on campus. The largest number of letters ever received in the Woroni office concerning one particular topic, inaccuracies. Also the subject of ridicule and serious criticism in two leading articles. How could I possibly reply to them all. Here goes.

On behalf of myself, I wish to personally thank all who have been urged to comment verbally and even by writing about Lectern Reversed. Some ideas put forward I have found useful and adopted them immediately, whilst others, for instance renaming the column 'Specimens Only', I have been forced to dismiss as impractical. I wish also to extend my humblest apologies to those courageous academics who may have been offended by inaccurate titles etc, and thank them for participating in this interesting experiment. The conclusion my friends? You will always find a student body where there is a faculty for making love.

STUDENT BODDY

**student
concession**

Dear Sir,

Could you please ensure that the following list of New Student Concessions are included in the next issue of Woroni, as this will be the last opportunity of publicising them before next year. Please stress that they are additional to the present concession list, as in the 1969 Student Directory and on various notices:

- 1. Willis Sports Store, Monaro Mall ...10%
- 2. Jacki's Fashion Inn,
Monaro Mall & Kingston...10%
- 3. Bamboo Restaurant, Garema Place
.....10%
- 4. El Toro Restaurant,
Garema Place10%
- 5. Souvenir Centre,
Monaro Mall10%
- 5. Souvenir Centre (on Souvenirs)
Monaro Mall15%
- 6. Sybil's Fashion Salon,
Monaro Mall10%
- 7. Vogue Gift Shop
Garema Place10%
- 8. R.T. Whyte's
Monaro Mall & Kingston10%
- 9. Health Store in Monaro Mall:.....10%
- 10. Angus and Coote, (on everything except
Omega and Tissot watches and
Rundle Silverware)
Monaro Mall.....10%
- 11. Whyte's Shoes10%

David Kerr,
Ass't Welfare Officer.

**the state
can be
fun**

Dear Sir,

I have some comments on the Ethics and Politics unit in the Dept. of Philosophy that may interest other readers.

Recently in the Politics section we com-

mented a study of the growth of "the State", and what this encompasses in Western Civilization, with its implications in politics, economics and morality. This I have found to be the most interesting topic dealt with since I came to this university.

I can't help thinking how much all students would benefit from some exposition of this vital topic before they leave university.

So perhaps 1970 course planners could think about giving it a mention in their particular subjects. There should be some room in subjects such as Political Science, Economics, Economic History, various Law Units, English Literature and History subjects. I am not advocating a course on The State, but a very good introduction could be given in one or two lectures or the subject could be brought in incidentally as it touched on other sections of the course.

Aristot.

**brain
strain**

Dear Sir,

Once again the exam timetables reveal the great flaw in University education: a whole year's work, or in extreme cases, that of several years, can be wasted by unrealistic timetables. The cost of a University education is far too high to permit such massive (and frequent) bungs as three exams in a day and a half. If the hapless student fails even one of these, to what extent has the timetable been responsible? If he does not fail - what of the strain involved?

The system must be worked so as to accommodate all students. If it cannot be, then it must go or be drastically altered. To say that a student has been "unlucky" is just not good enough in the face of a year's time and cost spent seeking an education.

B G Moore.

**a bird in
the hand...**

dear uncle charlie,

we find the back-page bird of the last issue of woroni anatomically impossible,

m & g

**more
politics**

Dear Sir,

I am contesting the ACT Federal Elections on a Radical Socialist policy for the Communist Party of Australia. In conjunction with this we seek the defeat of the Gorton Government. The many issues that confront the people of Australia, including the workers and students, can be more successfully achieved with closer co-operation between these two major bodies. I am enclosing a copy in detail of my policy and seek the widest support in conducting the campaign for its success. Students will be welcome to participate in all levels of election activity particularly on Polling day. I would be pleased to join in any formal or casual discussions around my policy.

Yours Fraternally,
D. McHugh.

Mr McHugh's policy is too long to publish, but it is available, however, for those interested, in the Woroni Office. - Ed.

**the alleged
donnelly**

Dear Sir,

As a so-called "principal protagonist of SDS policy at this university", I wish to clarify certain points raised by the latest issue of the Democratic Club organ, CAMPUS.

I can completely sympathise with Campus in its attitude to SDS, an attitude no doubt fostered by the statements it quoted. This is the general image SDS has to a great extent brought upon itself. However, I would like to quote from an article by Harry Van Moorst of Melbourne SDS. "Violence involves more than just a degradation of the individual, it is a denial of his right to act and think as an individual - violence strengthens rather than changes attitudes - it detracts from the issue at stake and pushes principles into the background." (Inscape, vol.1, No. 1.)

What is obvious from this is that there is no such thing as SDS policy in this regard. What seems to unite SDS is their desire to do something about things they see wrong in our society. Methods and approaches differ from person to person. Thus, the statement in the last Woroni article on SDS at ANU is valid. "The idea is to circulate as much SDS material as possible both for and against, with a view to stimulating discussion". People have to make up their own minds, whether they agree or disagree, what should be thrown out and what should be kept, if anything at all.

There is no SDS as such at ANU and there may never be. It is up to those people who have read and discussed SDS material, as to what they want to do.

Campus quotes Peter Gilet, who left Sydney SDS owing to, among other things, but above all the wooliness of the thought that went on in the club about the reasons for their actions. From what I have heard of SDS in Sydney and Melbourne I would agree. It is this very problem which it is hoped will be overcome by the discussion that will follow the circulation of SDS material.

I am merely someone who thinks that there is much that is unjust in our society, injustice which my education and beliefs tell me should be righted. I see a lot of SDS writing much to commend it. However, I also see a lot with which I thoroughly disagree. But it is only by reading it, that I can assess it at all.

Thus this is all that is hoped for - that reading and discussion might lead to an increased awareness of the problems in our society and the means by which they might be solved.

Your etc.
Richard Donnelly.

P.S. Anyone interested in reading SDS material please contact myself or Ian Greave, SRC or Gregg Landy, 94358.

**KING
HUSSEIN**



**AND
FRIEND**

What's cooking in Chemistry

Science students are generally believed to be conservative and apathetic. Apparently they are unable to become interested in anything more subtle or vital than the pub or football. (All cocks mind you!) However for once ANU science students are near the front of a new movement and not lingering at the rear.

Determined that last year's enormous failure rate in first year chemistry should not be repeated, the Chemistry Department invited first year students, of both General Chemistry and Chemistry I, to elect committees who would be involved in the administration of these courses. The committees, with the approval and cooperation of their lecturers and demonstrators have instituted some changes in first year Chemistry. A new exam system with terminal exams at the end of each term (worth 1/6, 2/6 and 3/6 of the final assessment) has been tentatively planned, for 1970. Meanwhile Chemistry I escaped a second term exam this year and General Chemistry had theirs postponed to allow more time for revision. Lecturers and tutors have agreed to be available for informal tutorials, whenever and wherever students want them. (The Deakin Inn was suggested as providing a congenial and stimulating intellectual atmosphere.) The General Chemistry group tried, rather unsuccessfully, to have their course or-

ientated more towards zoology, botany and geology since most General Chemistry students intend to major in these sciences; not in Chemistry.

Committee members have no hesitancy about voicing any criticisms or suggestions. They have asked for such mundane but still vital improvements as better lighting and more hand-towels in the laboratories and an insurance scheme to operate during practical sessions.

The committees' most significant achievement has been in fostering staff-student relations through formal and casual discussions, and also by holding several sherry parties. It is probably this increased understanding and communication between staff and students which has improved the students' performance. It is believed, judging by work done throughout the year, that ANU will have a normal pass rate in first year Chemistry this year.

AUSTRALIA'S MAN IN CANBERRA

Mr T E MacDermott was recently nominated as the Australia Party candidate for the ACT in the next election. He is a Research Fellow in the Research School of Chemistry, and is married with three children. He has accepted the nomination in order to represent the principles of the Australia Party - principles which he claims are based on morality and commonsense rather than opportunism and tradition. For example, the Australia Party opposes conscription for any military action outside Australia and calls for the withdrawal of all Australian troops from Vietnam.



Portrait of a Radical Academic

Thirty-four year old Geoffrey Bartlett, (BA Oxford; Ph.D.), Lecturer in Ancient History (in the Dept. of History) is a frank and affable man. He describes himself as pacific in temperament and willing to accept the criticism of his students, whom he regards as his equals within the university environment and in some respects faced with problems of identity as difficult as his own.

For he agreed that universities do "accept scholars in the hope that they may eventually become teachers", and admitted that as a fledging academic, he had made mistakes which he feels a closer more critically cooperative relationship between a lecturer and his students could have helped to avoid. He believes that ANU staff, in common with those of overseas universities where the threat of radical student action is infinitely greater, strive generally to set themselves on equal terms despite the positions of authority they hold. "Putting it over" however, is another matter - Dr Bartlett would like to see lecturers trained in student counselling, and concerning themselves with the personalities of students as individuals. This is difficult; there are almost 200 people enrolled, for example, in Ancient History. [Nevertheless, although he does not regard himself as usurping the role of the psychiatrist, he feels that being a personnel officer is part of his job, especially where the self-confidence of students is involved] and last year, alone in charge of this course, he was plainly overworked.

Although his attempt to have students

exempted from the third annual Ancient History exam (relative to satisfactory past performance) failed, he remains a crusader against this system of assessment, favouring a co-ordinated mark gauged from students' performances in tutorials as well as in written work. He praises Manning Clark's "democratic leadership" Professor Williams' receptive attitude to innovations, and staff-student relations in the History Dept. in general. Though he has some quite quixotic ideas, e.g. the construction of syllabuses wholly by students, he does not seek the reputation of a knight in shining armour, but in aiming to reconcile student desires for "novelty" with their "basic need for security" he may well achieve this reputation. He also resists the application of any stereotypical tag to his political standpoint, claiming that he is a reformer rather than a radical and one who attempts at all cost to be humane and reasonable.

He favours conscription, but only as a last resort in times of national danger; his attitude to student violence within the university is similar, and though he spoke with wry satisfaction about the evident success of the current establishment of staff-student liaison committees (a "bourgeois pre-emptive strike") he gave no signs of any revision of his obvious desire for constant reform in this university whose very environment seems to breed social apathy.

Where's the Headliner ?



Editor : Charlie Dickins ; Assistant Editor : Mary Clowry ; News Editor : Robert Somosi ; Reviews Editor : Mark O'Connor ; Sports Editor : Sheri Howells ; Advertising Manager : Pat Sinclair ; Circulation Manager : Bernard Wright ; Layout : Penny Joy, John Mandryk, Ian Shields, Mary Lou Wright, Mary Carse, Brigid Dalton ; Reporters : Anne Jones, Mike Hess, Frank Boddy, Richard Donnelly ; Artists : Jenny Stokes, Dennis Shoesmith ; Headliner : Paul Pentony ; Photography : Charlie Dickins ; Typists : C L Chio, Penny Joy ; Proofreader : Graham Smith ; Tea-Lady : Gang Gang.



Since notional plans for a new Union between the Haydon-Allen and Geology buildings were first published, it has become apparent through the suggestions and opinions of interested parties, that those plans were in many respects inadequate, providing only the bare minimum in some essential facilities. My intention here is briefly to list some of the important additions that have been decided upon by the Board of Management of the Union, in the hope that students will have some idea of what the proposed building will be like; but first, to outline how the Board proposes to finance these extra items.

NEW UNION CHANGES

Originally, the Australian Universities' Commission recommended to the Government that a capital grant of \$890,000 be made towards a new Union building on the understanding that the Union pay \$30,000 from its own funds towards the rest of the building. However, the AUC report stipulated that neither the Commonwealth grant nor the pledged Union contribution of \$30,000 could be used for the Union Shop or the Co-operative Bookshop. It was evident that if the Union Shop was to be incorporated in the new Union, together with the numerous improvements on the original plans, then some means of acquiring additional funds was necessary.

Accordingly, the feasibility of raising and servicing an overdraft of \$250,000 was investigated; as a result, the Board has now decided to seek such an overdraft, repayable over the 10 years 1971-80 asking University Council to guarantee it. (The overdraft will not incidentally, involve a rise in Union fees). The benefits to be derived from this extra source of funds, if realised, are substantial.

In general, the Union will be of a much higher standard than originally planned, at the same time allowing for both external and vertical expansion. To this latter end, Council has been requested to reserve expressly the triangular area bounded by University Avenue, the Arts

Block and Sullivan's Creek, as the Union precinct, while the foundations will be strong enough to permit the addition of a possible two further storeys above the 3 storeys presently proposed.

Specifically, the \$250,000 will mean the

provision of approx. an extra 9,000 square feet of area, giving a total of 60,000 sq. ft. compared with 24,704 sq. ft. in the present building. Some features of the allocation of this augmented area are:

1. a refectory of 8,000 sq. ft. capable of

seating at least 800 persons at one sitting; (present area: 2,900 sq. ft).

2. a coffee and milk-bar capable of seating 120 persons, nearly 3 times the size of the present area;

3. a Quiet Study and Writing Room of 1,350 sq. ft. No such area exists in the present building.

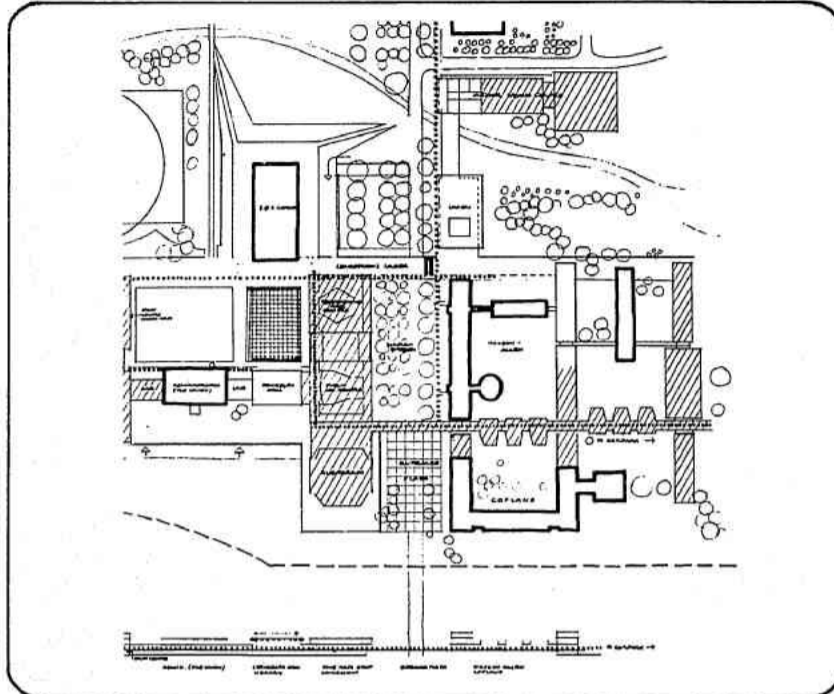
4. a large Common Room of 1,300 sq. feet.

5. a music-listening room equipped with a 4-channel electronic sound system, accommodating 24 persons.

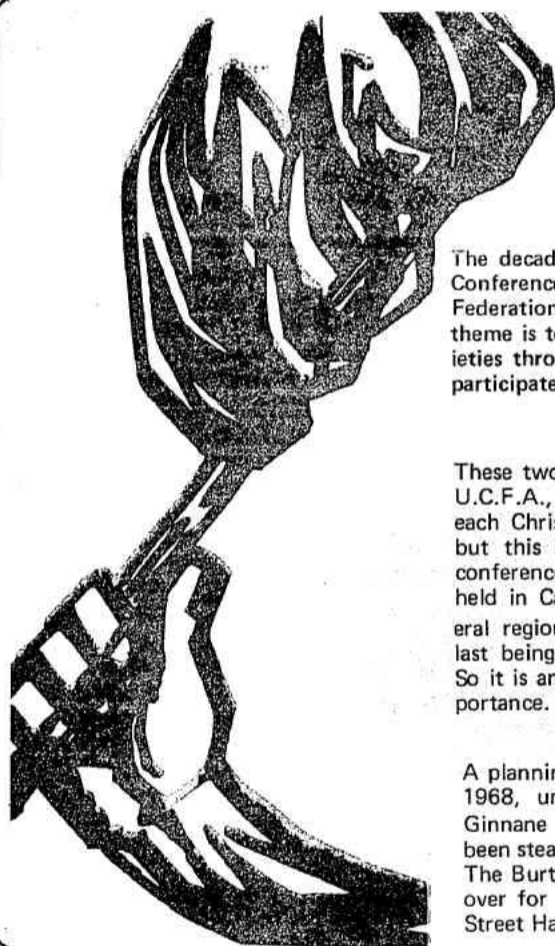
6. a 1,200 sq. ft Debates Chamber.

7. a very large dissectible meetings area including a built-in box at one end, and a projection screen.

8. a Clubs and Societies area of 1,400 sq. ft. containing a number of smaller rooms for Club activities.



The essence of most of the above features is flexibility, and almost every room will be suitable for a wide variety of activities. It is impossible in this space to give a thorough account of what will be included in the new Union, but it is hoped that the short account given here provides some indication of the extent to which the Board has considered the needs of all the students who will be using the new Union.



FIRE UPON THE EARTH

The decade of the 1970's will open at the A.N.U. with the First Combined National Conference of the Australian Student Christian Movement and the University Catholic Federation of Australia. The title of the conference is "Fire upon the Earth", and its theme is to throw down a challenge to the 400 members of S.C.M.'s and Newman Societies throughout Australia who will be attending the conference--namely, how do I participate as a disciple of Jesus Christ in a world of crisis.

These two groups, the A.S.C.M. and the U.C.F.A., have been holding conferences each Christmas vacation for many years, but this is the first combined national conference and is, most fittingly, being held in Canberra. There have been several regional combined conferences, the last being held in Adelaide last August. So it is an ecumenical event of some importance.

A planning committee was set up in July 1968, under the Chairmanship of Bill Ginnane (Philosophy, S.G.S.) and has been steadily planning for the conference. The Burton-Garran complex will be taken over for the conference and the Childers Street Hall for the main lectures.

The Rev. Dr. Albert van den Heuvel, who is the Director of the Communications Department of the World Council of Churches, is being especially flown out from Geneva as the main speaker. He spoke at the A.S.C.M. conference in Sydney in January 1968, where his penetration of the complexities of modern life and the Christian's responsibility deeply impressed all who heard him. He will give three lectures in Canberra, tentatively called The World of Crisis, Problems of Development, and the Christian as Revolutionary.

The three remaining major addresses will be delivered by Peter Matthews, Director of "Frontier", Bill Ginnane and Vincent Buckley, Professor of English (Melbourne).

Their talks, respectively, will be the New Urban Society, Inter-personal Relationships, and Christianity and Culture.

The major part of the conference will be six seminars. The whole six will run in the first three days and will be repeated in the final three. (There will be a complete day's rest in the middle of the conference and all afternoons will be free.) This will allow those attending to attend any two seminars. The topics are: Manipulating the Material World, Urban Problems - the Individual and the Church, Man's Political Dimension, Person and Inter-person, Responsibility of Education to Society, and Man's Creative Imagination and Religious Consciousness. The seminars will contain 2 or 3 lecture periods with 2 or 3 group discussion and, perhaps, practical-work periods.

It is also hoped that some form of combined worship can be arranged to express and deepen that sense of a united Christian response to the problems that mankind will be facing in the next decade.

Some publicity brochures are now circulating, and a Registration Form will be available soon, with more information. These will be available from the S.R.C. Office, the Chaplain's Office (Haydon-Allen Annex Room 24), John Bishop (Bruce), Ed Byford (Burton), and Paul Gallagher (John XXIII).

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the law student and the law

A.N.U. law students do not seem to possess a blind, humble respect for the Law. Indeed, some of them have found themselves forced by their pacifist, democratic or social-reformist consciences to incite riots, encamp on foreign soil, register those less fortunate than themselves (i.e. neither male nor twenty) for National Service and to engage in pleasant political banter with Her Majesty's Police Officers.

These activities have brought law students into fierce conflict with the Law. Consequently, some law students have come to believe that a Law which does not condone or appreciate their helpful agitation cannot be just. It has been suggested that policemen have a particular dislike for law students and so give them all kinds of nasty little surprises when they get their hands on them (e.g. as in a recent case, waking students up at 2.00 a.m. to take their fingerprints). Some people wonder what kind of welcome the legal profession will have for these ardent revolutionaries when (and if) they graduate. It has been asserted, too, that law students are being treated unfairly even in the confines of their own faculty since they have to suffer an archaic, stifling system.

As far as the police attitude to students is concerned, it is obvious that individual policemen have their own prejudices against students. I spoke with one police officer who was outside the American Embassy on the fourth of July. He expressed disgust at the unkempt appearance and stupidity (since they were protesting) of the demonstrators.

They would have been better off, he contended, if they had spent this Friday night buying toothbrushes and getting



their beards shaved off. A police officer admitted that the treatment of the students, who were woken up to fingerprinting, was unusual but was probably justified by the fact that the police were unusually busy that night. (As indeed they were, since they had fourteen dangerous students to deal with!) These prejudices are against students in general and are certainly not particular to law students. Such prejudice is unjust but, perhaps, it is inevitable that friction will occur between a regimented, conforming group like the police and the more uninhibited, individualistic sections of the community (e.g. students).

I asked Dr. D. O'Connor, Senior Lecturer in Law, whether he believed that the police were vindictive towards law students. He replied that there could be prejudice, on a personal level, caused by envy towards all students. Law students perhaps invite more prejudice than others when they think that they know more about the law than they really do. This "puts the policeman's back up". Law students ought to bear in mind "that by showing respect for the law, they can influence the police and the rest of the community also to show respect for the law".

I learned also from Dr. O'Connor, that as far as admittance to the bar is concerned, law students' fears seem to be completely unfounded. In N.S.W., graduates who wish to be admitted to the bar as barristers or solicitors apply to the Barristers' Admission Board. The ultimate decision on each application is made by the N.S.W. Supreme Court. However, the court is influenced by the Board's recommendations and there is, in fact, some controversy as to whether the Court should go against the Board's decisions.

Admittance is refused to an applicant who is not "of good fame and character". The exact meaning of this definition is not set out in detail. It refers to "certain types of criminal convictions".

However, since it is difficult to define "good" in the abstract, the "good fame

and character" of each applicant must be considered individually and the final analysis is left to the discretion of the Court.

Generally, the Court is more interested in present integrity than in past misdeeds. Candidates for admittance are asked to disclose any matter which may be of interest to the Court. It is evident from the test case, Davis ([1947] 75 CLR 409) that this disclosure is crucial to the estimation of the candidate's character. Davis was convicted of larceny when young and failed to reveal this to the Court. Consequently, he was disbarred. The Court seemed to consider his attempt at concealment as an attempt to deceive the Court and so more significant than the actual conviction.

The Court has never refused entry for political reasons. It is more interested in traditional types of "good character". So convictions for dishonesty are more significant than those for traffic offences or political activities. However, any convictions at all, as well as such interesting items as blackballing from a club, must be revealed to the Court as evidence of general good faith and integrity.

The Victorian system is similar to that in N.S.W. A certificate of character endorsed by two barristers or solicitors is sent to the Board of Examiners. In both States there is provision for debarred lawyers to rehabilitate themselves in the eyes of the Court and be readmitted. For example, the Victorian Supreme Court ruled that X ([1907] VLR 305) was not a fit and proper person to practise and debarred him. However, he was told that he could be readmitted if he reformed and led a blameless life.

It is impossible for a candidate with radical political views to be victimised in either State. Applications are admitted by a full sitting of the Supreme Court and there is, moreover, always the possibility of appeal against a decision which is considered unjust. However, law students

who are public servants do face additional problems because certain types of offences (e.g. political offences) can be tried within the public service. So a lawyer may lose rights to promotion etc. for an offence which did not disqualify him as a lawyer.

As for the third complaint, that the legal education system in Australia is in urgent need of reform, there are several points of view. Some academics have decried the low academic content of law courses. Dr. O'Connor said that while the Australian course might be a little lacking academically, it is a very good professional course and, in very many respects, well in advance of the system in England.

These differing points of view raise the question of whether a law course should be a university (and supposedly, therefore, an academic) course at all; or whether it should be a diploma course in a tertiary college.

It is evident that law students have no more to fear, now or in the future, than other students. So those who wish to do so may engage in radical activities without fear of endangering their standing in the legal profession.



LECTERN REVERSED

Franklin Boddy Jr.

Professor Wilfred Douglas Crow, Associate Professor at the Chemistry Department sees himself, "as not the sort of person to give reporters dazzling headlines". He does not see germ warfare as anything more insidious than conventional war, there is no final cure for cancer, there should be no fixed rules on whether academics should or should not research into problems of a military kind and Union meat pies could be poisonous.

Professor Crow is a specialist in Alkaloid chemistry, he graduated from Sydney University to work for the CSIRO in Melbourne and from there won a scholarship to the Sheffield University and gained his Ph.D. It is the study of Chemistry, the science of the elements and the compounds, that has led him to conclusions like those just mentioned. He sees all wars as "wicked" and does not agree that there are degrees of "wickedness" in how they are carried out. Professor Crow states that there is little difference in being killed by gunshot or a shot of anthrax, the result is the same. On academics participating in military research, he thinks the choice is an individual one but the Professor is quick to add that there any scientist should have some form of social and ethical conscience in his work.

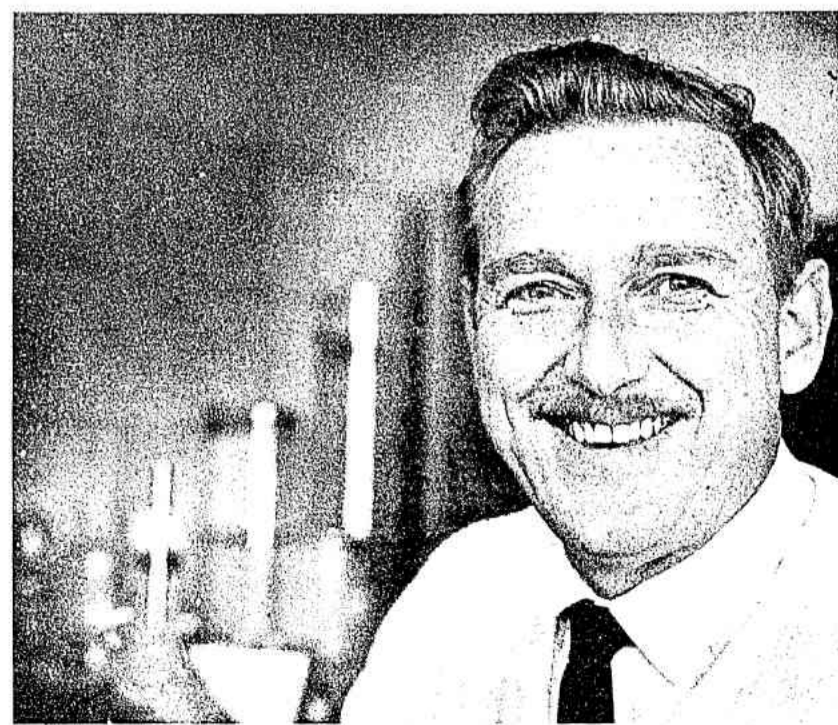
Science, says Professor Crow has become the dominating force of twentieth century living and because of this fact he is a keen advocate of scientific training for all levels of Society, particularly in schools. He sees the Wyndham Scheme as designed to fulfil this need but expresses disappointment at the results so far. Throughout NSW in 1968, Chemistry Departments had suffered their greatest failure rate amongst 1st year university students, caused, Professor Crow states, because of the 'student credibility gap' i.e. Chemistry Departments overestimating the potential of Wyndham graduates, school underestimating university standards. He claims also that the science scheme in schools was delivered too fast and schools did not have the resources to cope with the demand placed on them by the Wyndham Scheme.

On the whole, the Science Society has favourable relations with its academic members. Criticism by students, concerning Professor Crow is mainly directed toward his lecturing rather than curriculum and student participation. Several

students mentioned their dislike for 'black board' copying of notes in Lectures which they claim tends to strain their already overtaxed concentration; the pace of the lecture is good, the deliverance poor. But as usual with student staff dislikes, the affair is two sided. Professor Crow complains bitterly that students are failing to communicate with him regularly and therefore it is impossible to gauge student problems.

One problem that is of concern to Professor Crow is the saturation point reached in the number of B.Sc. graduates, and he thinks that the glut will not be relieved until Australia adopts an industrial chemical industry. Professor Crow expressed some concern about the examination system at present. He thinks that the best method to adopt would be a timeless oral exam in front of four examiners, however when there are four hundred students to examine this is impractical.

By the way, the 'scramble sirens' affixed to the ceilings of the Chem building are not designed to give staff adequate warning when the students of the Science Society riot, according to the ground floor receptionist. Admittedly there is an explosive situation in the Chemistry Department but of the acetic rather than student type.



Where Does All The Money Go?

As a result of the Fourth Report of the Australian Universities Commission, made public in August this year, the ANU will suffer a period of tightening of belts, with limitations on its development in the coming triennium 1970-72.

The next three years will see a large amount of financial stringency, with cuts in many proposed programmes. However, the more important requirements of the University should be able to be met.

SPECIAL TREATMENT

Since the acceptance of the AUC recommendations by the Commonwealth Government, the Australian National University has come under considerable criticism for being given special treatment. However, this has been strongly denied by the Vice-Chancellor.

Firstly, the ANU did not get all that it asked for. The University sought \$85.5 million, while it received only \$78 million in recurrent grants. This amounts to a reduction of 8.6% on our requests. Moreover, the University had already done a good deal of pruning when it made its submission to the AUC. Only one other Australian University (Melbourne Univ) had made a more modest submission.

University Council had sought a growth rate of slightly over 10% per annum. It has been allowed an annual rate of expansion for the University as a whole of not much more than 5%. This is after making proper provision for potential wage increase and equipment. Our growth rate will rank eighth among Australian Universities. This constraint and the increase in the staff/student ratio will make any new developments difficult.

The AUC also chose to treat the ANU as a whole, instead of separating the Institute of Advanced Studies and the School of General Studies as it had in its previous triennial recommendations.

The Report mentions "a policy of merging the Institute and the School of General Studies as completely as is practicable." No such policy has been determined by University Council, which intends to maintain their separate identities while promoting more collaboration between them. However, the AUC incorporated the University as a whole in its recurrent grants on the basis of this "merging" and the incorrect assumption that the accounts of the Institute and the School cannot be separated.

NEW DEVELOPMENTS.

In allocating money for new developments, the AUC states that it has attempted

to prevent unnecessary duplication between Australian universities, and to avoid the introduction into universities of courses which it considers "more appropriate" to Colleges of Advanced Education.

It has approved the introduction of the following courses at the ANU:

- Immunology (IAS)
- Solid State Physics (IAS)
- Department of Australian and Pacific Pre-history (only at postgraduate level for the time being)
- Department of Anthropology
- Spanish
- Thai, Hindi.

The AUC Report was ambiguous as to whether or not several other developments were to be made, but inquiries made by the University indicate that the proposed Department of Microbiology in the School was the only project completely rejected.



The Vice-Chancellor, Sir John Crawford.

New Departments of Human Biology, Applied mathematics, and Population Biology will be established in the Institute, as will Administrative Studies in the Faculty of Economics in the School. These have been regarded by the AUC as natural growth rather than new developments and were therefore omitted from its Report.

The ANU also applied for new Departments of Religion and Fine Arts, whereas these courses will now have to be accommodated within existing Departments, subject to financial constraints and staff/student ratios. The proposed Department of Australian and Pacific Pre-history has been given only limited approval.

CAPITAL GRANTS

The ANU received a total of \$11 million in grants for buildings and land. Of this, \$3.58 million was for projects in the Institute, while the following grants were included in those made for the School and the University generally.

Arts/Economics extension	900,000
Biochemistry	1,250,000
Chemistry Extension	590,000
Forestry	156,000
New Union	890,000
Conversion of Old Union	100,000
Menzies air-conditioning	146,000
Sporting facilities	200,000
Site works	620,000

However, the amount available for capital building is \$1.5 million less than that requested. Proposed extensions to the Law School and Psychology Building were rejected, while the Great Hall and Performing Arts Centre will apparently await some firm expectation on the part of the University of substantial funds from outside sources.

Against a total request of \$433,000 for sporting facilities, we have received a grant of \$200,000. Squash courts will therefore be built as the first part of the sporting complex, while priorities will have to be determined between other projects such as the Boat House and tennis courts. This will depend on how much each costs. The general aspects of the new site plan will also be severely inhibited in its development, having been allocated slightly less than two-thirds of what had been requested.

On the other hand, the new Union building was approved despite the lateness of our submission on it. Although our needs were not fully met for capital works thro-

ughout the University, the results are seen by the Vice-Chancellor as reasonable.

STUDENT RESIDENCES.

\$2.8 million has been granted for student residences in the 1970-72 triennium. This consists of \$1.5 million for a fourth undergraduate hall, \$76,000 for extensions to Bruce Hall, and \$1,222,500 for Burgmann College.

From 1970 each hall will receive \$30 p.a. for each student, from the AUC (formerly from the University) in addition to the standard \$5000 grant. This is on the condition that they be totally self-financed, and receive no indirect financial assistance from the University.

The AUC has not acceded to either of the University's submissions for enhanced recurrent grants to the Halls generally and for a higher rate for Canberra and other areas where Central heating is essential.

The previous AUC report said that the base grant for Halls of the maximum size was set at a figure of \$2500 below that for an affiliated College on the grounds that Halls are under the control of the Universities, and therefore receive some assistance from University funds. Yet indirect support has now been precluded, while the base allowance for Halls has remained below that of affiliated Colleges.

GENERAL

The AUC has also changed its methods of counting students, acting 10% to our detriment. As a result of this, the indicated target student / staff ratio will have to increase from 9.5 : 1 to 10.3 : 1, and expected staff appointments will have to be reduced.

The general financial restrictions imposed by the AUC recommendations will also result in new courses being introduced through existing departments rather than, new depts. being established. However the University has yet to work out in detail these developments.

Overall, the AUC grants contain many disappointments with the University being forced to cut back at a time when demand is highest.

Nevertheless the ANU can regard itself as well off compared to some other Australian Universities.

You are too late to go there for the long vacation, but think about it for the long vacation after that. Fares will cost you around \$200 and this is the only major expense.

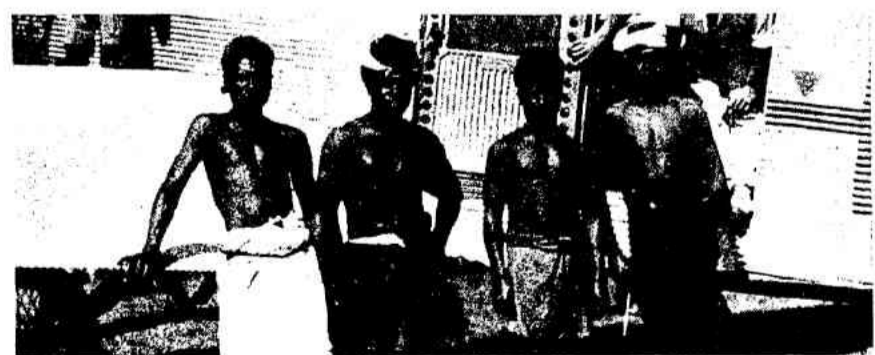
What are the schemes? You have a choice of two. There is the delightful village scheme whereby you can go and live with a family in their village, a sojourn lasting for three weeks or more. There is a completely 'open' choice for the student in what he can do there. The aim is to encourage friendship and equality of cultural exchange, and so naturally there is required rather an enlightened view from the participants concerned. The village scheme was initiated by New Guineans

and is dependent upon their continuing support.

And there is the Volunteer Assistance Programme whereby your specific skills will be put to use in aiding various economic and general social developments. It is important that the participants should have some specific skills, from needlework to surveying, but including accountancy, child care etc. There is not the same personal family and village contact in the VAP scheme, but it is valuable nevertheless.

Think it over. Earn your fares in this long vacation if you are interested. And if you want more information, see the local PNG Officer, c/- SRC Office.

New Guinea Scheme



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THE ABSURDITY OF EXISTENCE

by NGO VAN LAM

— "Juger que la vie vaut ou ne vaut pas la peine d'être vécue, c'est répondre à la question fondamentale de la philosophie."

(to decide whether or not life is worth living is perhaps to answer the most fundamental question in philosophy.)

ALBERT CAMUS, *Le Mythe de Sisyphe*, Paris: Gallimard, 1942, P. 15.

— Felix Culpa

When Nietzsche's Zarathustra descended from his mountain to preach to mankind, he declined the saintly hermit's invitation to stay with him in the forest, passing the time in solitude by making and singing songs in praise of God, simply because the old saint had not yet learned that "God is Dead"!

Since 1883, the number of people for whom God is dead has greatly increased, especially after the two horrible and faith-shattering wars, coupled with the emergence of a number of "secular religions" which attempt to tie values to reality by means of a postulated schedule of historical development that guarantees their eventual realization. The implication behind Nietzsche's statement is thus tragically clear: man has, in this disillusioned age, to confront a universe in its naked reality, a world deprived of a generally integrating principle, of metaphysically guaranteed directives for conduct deduced from a firm foundation of revealed certainty about the purpose of man and the persistency of values. In other words, this world has now been dis-

joined and purposeless and it is the very crisis of Man's relation to the external world and ultimately to himself that gives rise to the concept and experience of Absurdity, being one of the central themes of Existentialism.

To be sure, nothing is intrinsically absurd. If taken separately, neither man nor the world is absurd. However, since it is the essential nature of man to exist-in-the-world-with-others, absurdity is experienced and can be identified with the *condition humaine*. The feeling of absurdity arises because of the failure of the world to satisfy the human demand that it provide a basis for human values, for human judgements of right and wrong. We can perceive things to be blue or grey to the eyes, hot or cold to the touch, but there exists no moral sense such that we can perceive things or actions to be right or wrong. And not only do we not observe the moral features of things, but we could not. This follows from the fact that the moral merits or demerits of things cannot be found inscribed across them at all! In this way, the world is and must be neu-

tral, ambiguous and strange. Being is thus nothing but an eternal void, and nothing in itself is of value because values do no longer persist. However, in all ages, people have looked in this world for a description of the moral characteristics of things or actions. And in looking for this, they are looking for the *impossible*. It is the inherent incompatibility between what is wanted and what can be found that characterizes the human condition as absurd.

Once man cannot refer to common values which they separately recognize, man is incomprehensible to man. As a result, this earthly existence is full of mysterious paradoxes and autonomies such as those of freedom co-existing with deterministic attitudes, the intensity of physical life with the certainty of death, progress with destruction etc. This unintelligibility greatly intensifies the feeling of absurdity because it indicates man's tragic failure in conceptualizing all reality into a single system of values which, once comprehended, gives serenity of mind and the strength to face the human lot. In this sense, the existence of absurdity represents the "missing" link that connects experiences or bridges the physical world with man's spiritual nature. The external world, to each human being, exists behind an uncommunicable glass-screen: observable actions, things are incomprehensible and hence of no value. This scene is, of course, as grotesque and absurd as an opera scene to a deaf man or a beauty contest to a blind person! And this is the ultimate human fate: man is unjustly

born into a meaningless world and necessarily remains a stranger to it. Man's being can therefore be regarded as an irredeemable exile; he is deprived of the memories of a lost homeland as much as he lacks the hope of a promised kingdom to come. God is dead indeed, and in his place there has emerged a multiple of *dramatis personae* bearing such names as the Infallible Chairman, Don Juan, the Beatles, etc.!

If God does not exist, if nothing makes sense, then everything is permitted and all experiences and actions are equivalent. To smoke a cigarette or to kill a man, to desire a woman or to commit suicide, all amount to the same thing. Since all courses of action have the same value or lack of value, how then is *personal* and *social existence* logically justified?

Admittedly, we are born into a world in which nothing in itself is of value, is right or wrong. But this situation is a challenge and since nothing else is more absurd than absurdity itself, nothing can *logically* compel us to capitulate. To enjoy the position of being able to say that life is absurd, one must at least be alive.

Human life, therefore, can and must be regarded as the single necessary good, not because it is good in itself, but because it makes possible a kind of challenge with



the universe. The absurdist, as defined in A. Camus' *Le Mythe de Sisyphe*, is a man who accepts endless confrontation, struggle and "interminable défaite". Eternal rock-rolling may be senseless but it can also be regarded as a confirmation of *Sisyphe's* unique and authentic existence. The only meaningful question is this meaningless world is the question of being persistent with the same steadfastness and obstinacy as do the forces of evil.

Suicide or murder is therefore an admission of *incapacity*, a moral collapse of the individual or the society under the pressure of absurdity. The moment life is regarded as a necessary good, suicide and murder are logically to be condemned. The dignity of man thus lies in his ability to face reality in all its senselessness, to accept it freely, without fear, without

illusion.

The fact that man decides for himself whether or not life is really worth living implies that basically man is free, is born free. Reality is looked upon in terms of possibilities, and of course man is free to determine which of these possibilities is to be chosen. And here emerges yet another element of absurdity: Although man is absolutely responsible for his free choice, his own existence is not the result of choice at all! This anguished feeling is very well expressed by Jean-Paul Sartre: "Man is condemned to be free"—to know freedom is the *raison d'être* of existence because to be, to exist, is to be conscious that one is totally free. However to exercise freedom involves the question of moral responsibility, since

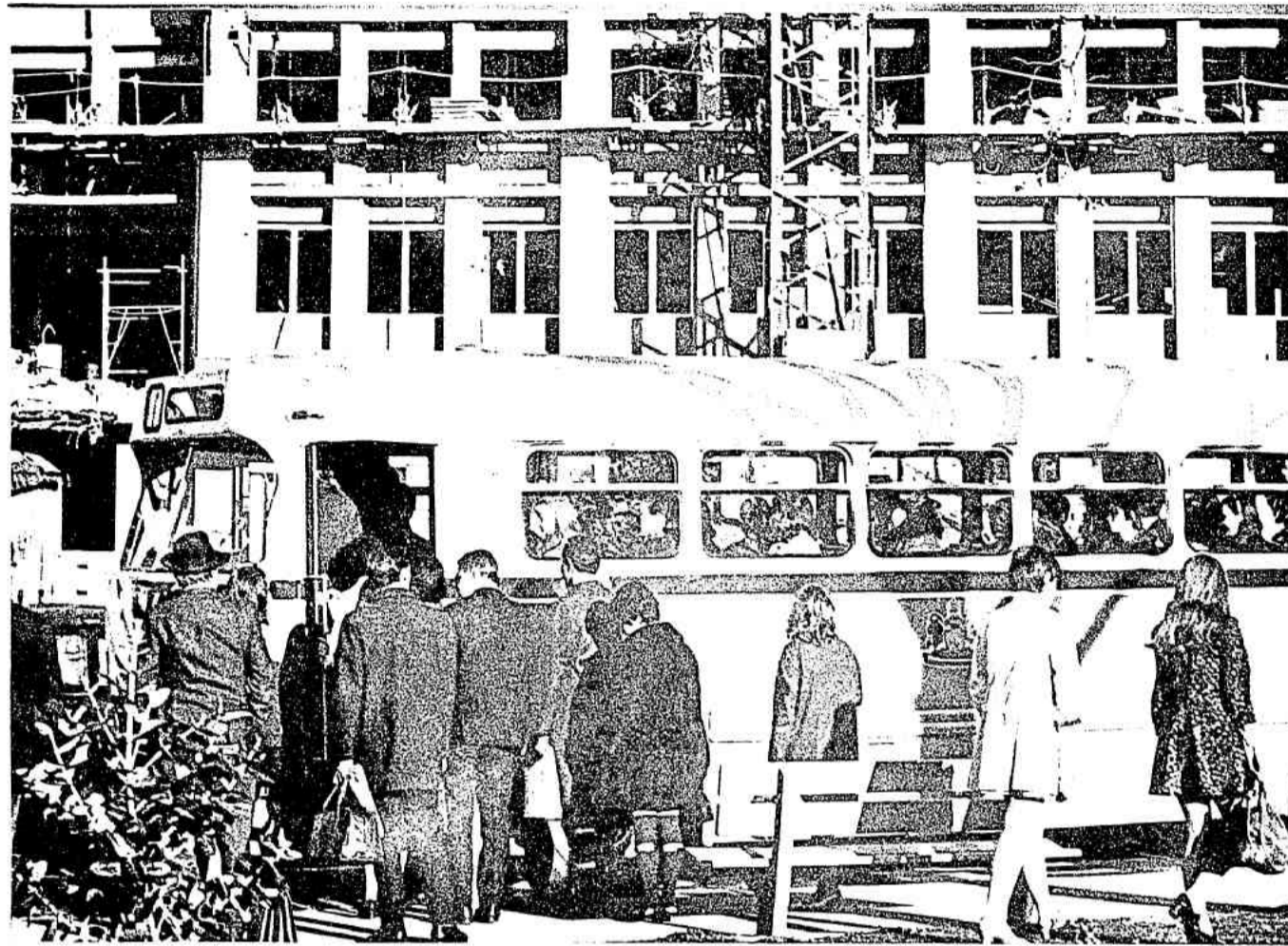
man could have always chosen otherwise. Of course, it can be argued that if God is dead, then every course of action is logically and equally justified. But at the same time, it should not be forgotten that a God could pardon or expiate whereas without God, every act is *irreparable* in its consequences. Freedom of choice, therefore, inevitably involves responsibility. Man not only chooses for himself but, in the process of implementing his decision, he "chooses" for other people as well. It follows that man's commitment to some values is unavoidable because whenever he acts, certain values are involved. Suicide and murder, as has been shown, are logically to be condemned because they violate human dignity, itself a value. And man's search for values find its ultimate symbol in transcendence.

Man can search for transcendence by various means. He can explore the objective world as science does. In this way, he obtains a world view. Man can examine the relation between himself and his external environment, via Ethics, Psychology, etc. In this way, he achieves an illumination of existence. Or he can search for *God*. In this connection, the Bible with its emphasis on love, on choosing between good and evil, on the eternal life of man, on the ordered and yet contingent universe and on the image of God as the refuge, proves to be a highly suggestive instrument to facilitate Man's search for values. The Bible may be an assurance of the persistency of values. But it should not be forgotten that transcendence is discovered through *doubt*, not reassurance. Only doubt can give man the final *leap of faith*.

THE PUBLIC SERVICE

OR HOW TO SUCCEED IN A PAPER-FACTORY

by Peter Symonds



Statistics tell us that formidable numbers of public servants now inhabit ANU campus. In fact public servants, 'shiny bums', flogs etc. probably form the largest in-group at the university. Easily recognisable by dark grey suits, they wait diligently about the lecture rooms and library. Very rarely is the public servant seen out of this habitat, though the occasional one pops up at the part-timers meetings.

Aside from the general lack of interest and activity at ANU the public servant must cope with other problems. Many public servants are members of the older set with families. In spite of this studies are being carried out and efforts being made to entice part-timers and public servants into the inner sanctums of the university. However, as public servants, the job plays an all important role in their lives. They work, drink and play amongst themselves.

The life of a public servant differs radically from that of the ordinary student.

For at least three years, the student, straight out of school, can enjoy the luxurious freedom of university life. He is free of most responsibilities and given conditions for study and intellectual freedom. The public servant, on the other hand, has taken on all of life's responsibilities. An 8.30 a.m. to 4.51 p.m. job in which he must take orders and adhere to a rigid set of rules and regulations. To the public servant, University is the break in the day when he comes to lectures and perhaps ventures into the Union for lunch, he is part of that gigantic monolith the 'Commonwealth Public Service' and knows it.

As the largest employer in Australia the Commonwealth Public Service has tentacles in every state of Australia, in all the territories and in many overseas countries. With the centre of government in Canberra, we find a large proportion of the upper crust stationed here. Housed in unpretentious buildings these hives of activity churn through tons of paper daily. Within the mores of the service it-

self we find departments and grades and subgrades and everyone being supervised and the supervisors having supervisors etc. etc. Very often it is a very artificial system of pegging with the difference in grades meaning very little. To add to the confusion there are the inevitable status symbols. To have one's own office, having a special reserved car spot, the furnishings inside the office are all status symbols there for the striving. The ultimate is the honours list and the accompanying initials after one's name on the office door.

Where is the order one may ask? Australia adopted from Britain the basic structure of the Public Service. Each minister in the government has his own department to aid, guide and supply information. No matter what party is in power the public servant is supposed to suppress his own feelings and carry out his task in an impartial manner. Thus we have the first of the great guiding principles of the Public Service. 'Impartiality at all costs'.

As recompense for these infringements the

Woroni 1st. October 1969

public servant is offered a 'career' or the privilege of spending the rest of his life with the Service. There is very little that a person can be dismissed for. In times of a slump there may be a retrenchment of officers, but this is usually accomplished by dismissal of temporary officers. Two other reasons may be given, misconduct and incapacity. These are infrequent, so the permanent officer, who behaves, has reached that eternal goal of security.

To look after him in the office there exist two large clerical organisations which bargain with the Public Service Board (the service's ruling body comprising three officers) over conditions of work and pay. There is also provision for cases to be heard through an independent arbitration system.

A corollary to the idea of a safe job is the second of the great guiding principles that of 'Ministerial responsibility'. The Minister in charge is obliged to defend and explain the actions of his department to the Parliament. It is he who takes the responsibility of decision. The Department is a more or less permanent fixture, to advise and carry out the drudge work. Promotion is independently governed by the Public Service Board on the basis of seniority and ability. Appeals can be made to the Board if one feels promotion has passed one by. A Minister cannot supposedly appoint the top officials in his department. In fact, the Minister is highly reliant on the top advisors as he is allowed very few personal advisors, and must prevent himself being snowed under by a vast work load. A lot of the work is left to the department. The first division and second division officers wield a great deal of power, the Minister being the man who takes the responsibility. In these circumstances it would not be surprising if the Minister manipulated the people he wants around him into the higher ranks.

The job of the public servant is not however, all fun and security. He must sacrifice for the cause. He is denied the right to strike, as the loss in manpower would bring a halt to the clogs of government. This, it is argued, would infringe upon or deprive the



population of its rights and result in anarchy. Under the Crimes Act it has been made an offence to strike or even to incite public servants to strike. Indeed many of the rules in the Public Service Act and associated regulations have been founded on this principle. A public servant can be required to live within a certain distance of his job and to work special hours. Public servants drinking to excess or taking drugs commit an offence, though not usually enforced unless it affects their job directly. A person falling into debt is susceptible to bribery; a woman until recently was not allowed to marry and as for criminal offences the Board blows its mind and the officer is liable for demotion or dismissal without appeal.

Political activity is tolerated in 'moderation'. 'Extremists' of any kind whether in a party or not are weeded out in the first security checks performed by ASIO. To belong to a party is legitimate but to stand as a candidate for election to political office requires resignation, regarded as absent without pay, for the dual role of public servant and politician is incompatible.

Woroni 1st. October 1969

If elected the resignation is permanent, but if not the public servant is allowed freely back into the flock. This is a questionable practice since in some European countries this dual role occurs.

As to the active type of demonstration, sit-ins, card-burnings etc. the position is not clear. In Orientation week of this year, at Sydney University, Mr Sime of the SRC was delegated to organise a demo which subsequently got out of hand and received widespread press coverage. Mr Sime, a Commonwealth Public Servant, was reprimanded and informed of demotion in pay, position and promotion prospects. This indicates that the government will not condone participation in student action critical of the government. Public servants are thus deprived of an important form of expression which forms part of university life.

The most important area in which the public servant is inhibited is that of freedom of speech. Aside from the usual, libel and defamation of character, there are provisions in the interests of national security and one must be 'discreet'. In fact an officer is not allowed to speak on matters concerning the affairs of policy of his department, an offence punishable by two years imprisonment under the Crimes Act. The government is thus provided with a very effective system of clamping down on the dissemination of information. Researchers in the field of public administration have noted the general lack of information. A question of balance between interests of national security and informing the general public arises.

In 1963 Dr. Baisley, then Head of the Government Serums Laboratories publicly questioned a bill being put through which would govern his field. A court of inquiry was instituted and Dr. Baisley subsequently demoted. The government clamped down on criticism, not wanting public discussion on the matter. On the other hand we find public servants coming out publicly in favour of government policy and nothing happens. The criteria

Prime Minister and the whole affair came to light. In the letter she wrote:-

"The appalling brutality of the last weeks, of having our reputations sullied in the newspapers, of living in straightened circumstances - the appalling suffering my husband has gone through, a man with chronic glaucoma which threatens blindness aggravated by circumstances like this, and a man innocent of any intention to do wrong, is something that one does not expect in a democratic country, but is very like the happenings under a regime such as my own father escaped from".

The case reveals not only a general lack of ability in handling the situation but also the undercurrents, and backwaters and eddies that permeate the public service.

The second, fairly well documented case, is that of Mr Maxwell Newton, a Canberra printer and journalist. Earlier this year Mr Newton's home, office and bank were searched by Commonwealth Police in an attempt to find evidence that he had illegally received confidential government documents, thus contravening the Crimes Act. A public servant, Mr Pratt was implicated in the affair, was suspended and due to financial stress of suspension eventually was forced to resign. Subsequently Mr Justice Fox squashed the search warrants and confiscated documents were returned. The right of the government to obtain information about the private life and sources of a journalist was for the moment stopped. However, the way in which the Attorney-General's department acted leaves everyone a little uneasy to say the least, about the interpretation placed by the government on the Crimes Act.

The atmosphere generated is not conducive with freedom of thought, word and action.

Indeed, when questioned on a public servant's freedom of speech, Mr. N. Bowen, Commonwealth Attorney-General, replied in part

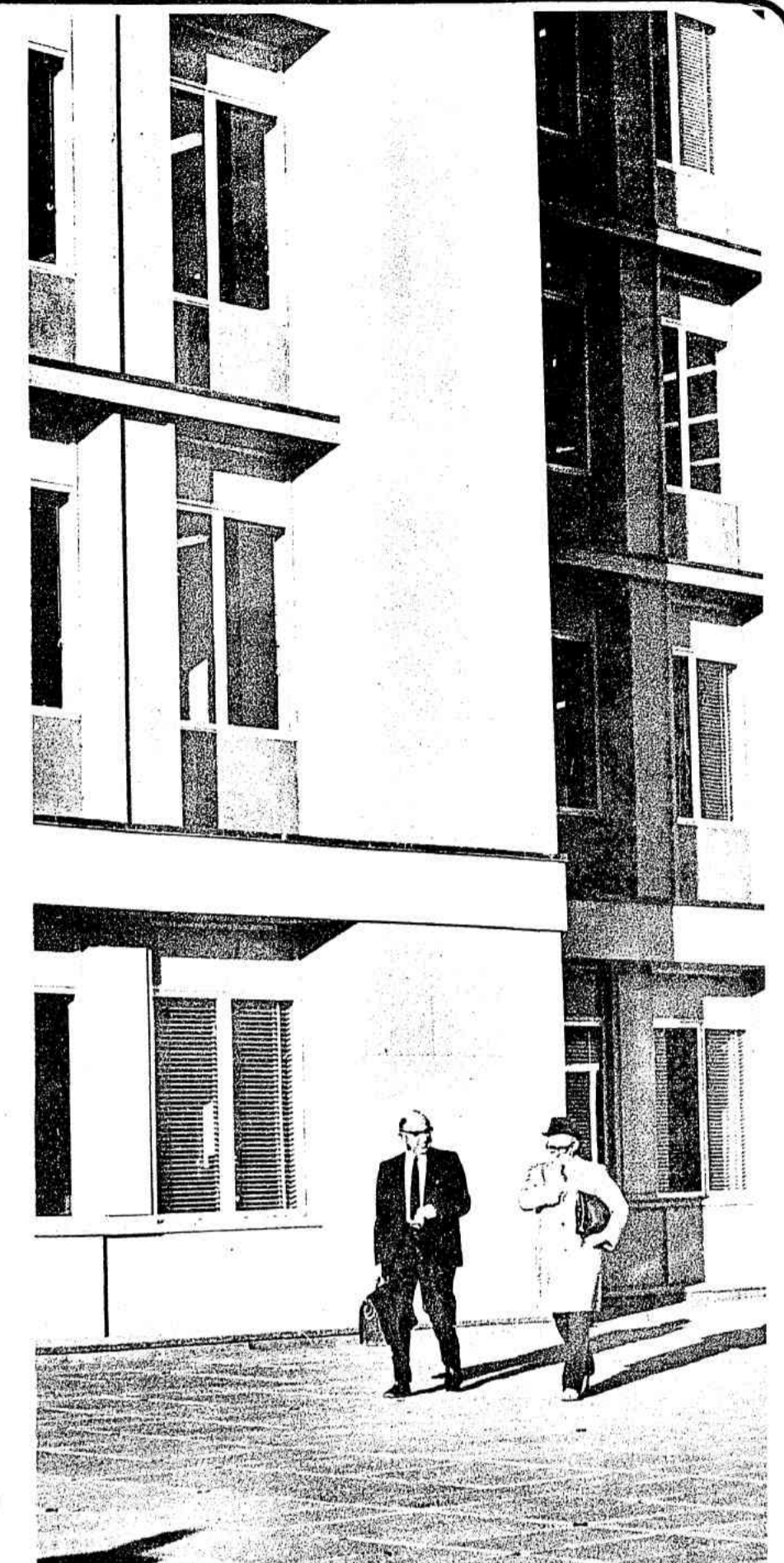
"I would say that probably a better formulation of the rule would be in more general terms and say that while a man remains in the public service he should not speak publicly in a way critical of the administration of departments. I think it would go nearly as widely as that."

Freedom of speech has thus been restricted quite efficiently. The government seems to assume this basic idea of impartiality where it may not in fact be the best system. In the United States for instance, the President draws up lists of public servants that he wants in various jobs. His top advisors are all chosen to a large degree for ability of course, but also on a partisan basis. An advisor is responsible to the President, and if his actions are displeasing then he is dismissed. There is no air of permanency or secrecy about the job apart from true national security.

it would seem, is the act of criticism of government policy and not the issue of national security.

More recently, the Gorton government has been involved in several affairs concerning the Public Service. The Hoffman Affair, which blew up in the government's face at the end of last year, was initially an attempt by Commonwealth Police to trace a leak in information to outside publishers.

While following a Mr. O'Brien the police uncovered a document implicating himself and a Mr. Hoffman in bribery over the passing of a by-law concerning the importation of turtle skins. Mr. O'Brien was interrogated at length by the police. No admission of guilt was made but Mr. O'Brien's resignation was nevertheless called for. Meanwhile Mr. Hoffman, was suspended and dismissed even though charges of an intentional error were dropped. After seventeen years service a man was dismissed over a mistake. Mrs. Hoffman on the strength of having worked with ASIO in 1961, made an appeal to the



It is not suggested that the American system is necessarily better but that the Australian government should recognise the existence of other forms and other great guiding principles. Possibly it is partly the fault of the country for it has had the same government for so long. The system always tends to stack towards the government and away from criticism over a long period of time. The government should

guard against this and make sure that it receives a free range of information and not what it wants to hear, however distasteful the process might be. Above all, the increased use of Commonwealth Police in public servant cases should be slowed, to ensure that an air of repression is not engendered. Indeed, one might call for an inquiry into bastardization in the Public Service, a faint hope perhaps.



HOW THEY DO IT IN SWEDEN

Curt Wentrup is a Cand. Scient. from the University of Copenhagen, 1966, and Ph.D. from the ANU, 1969. At present he is a Research Fellow at the Université de Lausanne, Switzerland. He returned to the continent this year to find things had changed more than he had imagined.

Believe it or not: the Middle Ages in Danish universities ended last year, in the spring of 1968. Not for nothing is Scandinavia known to be the go-ahead part of the world; in one year, after the student revolts which were catalysed from elsewhere, it has introduced more university reforms than anywhere else in the world, and good heavens, they were needed too. Not only do we have free love, social security, adultery, incest, collective families (which shares all facilities, including wives and kids), abortions, pills abandonment of censorship, a booming pornography industry catering for all sorts of special pleasures, the man who built the Opera House; ... we also have students in the University Administration so-called "study-boards", collaboration between students and teachers in designing courses, lectures, exams, time-tables, research studies; discussions between faculties and students, preparing drafts for new statutes for the whole university system, some of which are already in force and about the most radical anywhere in the world.*

The students are doing a tremendous lot of work in this collaboration, which sometimes is for the good of education and administration - allegedly they have on occasions overcome administrative problems which could not have been solved in the old system - and sometimes for the bad.

The biggest trouble seems to be that these "study-board" discussions either are not serious, or from too antagonistic viewpoints, and that they put too much strain on the university staff for whose welfare the students have no

responsibility and whose already virtually non-existent research is now being reduced to the absolute zero.

In Germany where the students are making similar demands, the professors are getting highly nervous - and certainly the changes sweeping Europe will hit the German "Herr Professors" hardest. These highly authoritative people are used to rule their institutes as absolute monarchs, and now they have not only the students, but also their so-called "assistants" who have long been held down in the dark, overworked and underpaid, on their throats. A group of leading German scientists have protested to the government against the full application of the radical reforms proposed, for the reason that they would grind the now-booming German research to a halt. They may be right.

There were a few part-time lecturers, usually in subjects too small for a professorship. They were paid by fee, not having an actual salary, and this is still so today where a lecturership can only be a source of extra income for somebody who has already some other permanent employment in University or outside. And there was only one major university and few students.

In 1960 there was an enormous expansion of university education (and I was lucky to ride in on the wave), to the sort of university you know, with a resulting demand for many new assistants. However, the professors remained the only official teachers and retained all power. They say these assistants are doing exactly the same work as Lecturers or Readers in Australia, but still have no higher rank than "assistant", and have little or no freedom in the administration of their courses, and the selection of their research topics for which they have little or no time during working hours, and they cannot apply for research funds themselves. All this is changing. The assistants rode high on the wave of



student dissent (and they did it everywhere in Europe) and are now demanding full integration of leadership, which means the downfall of the professor-empire, and they getting it. New names will have to be found for them, and the U.S. system of assistant - and associate professors will probably eventuate. The same is said to be happening, or promised to happen, in Germany, the so-called "second Mossbauer Effect" (Mossbauer is a distinguished chemical physicist whose first Effect is a spectroscopic technique, and who returned to Germany from the U.S. on the condition that the U.S. system be introduced in his Department), but the well-established professors are naturally against it, and it won't happen without radical changes in the whole university set-up, for which, again, they can thank the students. It is mainly because of governmental approval of the students' demands for "study-boards" and other things that the assistants in Denmark have obtained their freedom:

without it the study-board could not function. Italy is the country most in need of reforms, for it has the most archaic and corrupt university system in the world, with the most omnipotent and wealthy professors. (It is instructive to remember that Italy was the country who fostered the first institutions of learning, to be known as Universities.) It has been shaken by students' and researchers' revolts alike for over 2 years, and still little but chaos has resulted. The reforms needed are as obvious and far-reaching as the power of the professors, who even occupy a large part of parliament, the last 4 prime ministers have been professors, so that little short of a revolution can bring modern university education to Italy and revive Italian research. Italy still does not have a Ph.D. degree or anything similar. (See Science, 2, August 1968, and 21 March 1969).

Things are moving in Europe, and they needed to move too. Student power is a fact, and the students are getting a deal, bigger and faster than in U.S.A., but they also had more to complain about. It is my personal opinion that you are pretty well off in Australia - at least the ANU is a rather democratic institution, both for students and staff. I somewhat regret that I was away in peaceful, lovely Australia while these dramatic changes shook Europe, but at least it is something to return to find a new world. Little Switzerland, where I am at present, has managed to stay out of war for a long time, and has also seen little of student revolts. They care more for Wein, Weiber und Gesang. *As a curiosity, when I visited Copenhagen in May, after 3 years in Australia, I was delighted to find that tea and Danish Pastries were served during seminars, which were conducted in an atmosphere so informal and agreeable as to almost make the Aussie way a farce. It is said that some departments serve Whisky and Soda in order to attract research students.



Stirring Gently.

On Tuesday, 9th September, the Canberra Society for the Study of Religion and Theology held its inaugural Dinner at Ursula College. The Society was formed largely through the inspired initiative of Dr John Nurser, Warden of St Mirak's Institute of Theology. It has about seventy members and is already making a fresh contribution to the study of religion and raising the standard of theological debate. Besides holding a meeting which considered the volume of theological and religious source material available in Canberra, the Society has heard papers from men who have an established reputation in their field. These comprise Father Gerald O'Connell's paper on Moltmann and the Theology of Hope; Dr Hans Mol's analysis of the Bible and Class in Australia; and Douglas Webster's paper on

Christianity and other Faiths. Papers in prospect at the time of writing are Dr Eugene Kamenka's on "Feuerbach and the Critique of Religion" and Dr Robert Banks' on "Jesus on the Law".

At the first Annual Dinner the President of the Society, Professor van der Sprengel, introduced as guest speaker Professor Charles Birch, Challis Professor of Biology at the University of Sydney, who presented a paper entitled "Some Aspects of Faith in God". Birch is remarkable for his ability to focus peoples' attention on a wide variety of concerns. His own Christian faith has been very much influenced by the ideas and writings of the mathematician A N Whitehead, the theologian Paul Tillich and the priest-scientist Teilhard de Chardin. Birch is a great

force in promoting dialogue between Christians and agnostics and on a visit to ANU in 1966 gave an address entitled "A Religion for Agnostics". More recently, he has participated frequently in discussion both at Sydney University and at the Wayside Chapel, King's Cross. His warnings about the threat to all forms of life posed by research into chemical and biological warfare together with his opposition to the National Service Act have put him in touch with a wide circle of people who have been led to question the basis of his belief.

In his paper Birch touched a good deal on his discussions with members of radical groups such as Students for a Democratic Society. Here he has found many students who have a great admiration for the man Jesus but who find "God-talk" difficult to grasp. However, in spite of problems of communication, Birch has managed to convey to many people alienated from the Church a broader concept of "religion" than they had previously entertained. Drawing on Tillich's important model of religion as one's "ultimate

concern", Birch has pointed out that when people seek out what is most important for them and commit themselves to it, they are discovering what religion is. He himself continues to worship and to speak of his faith in God because he finds that the most important things to him are the personal values of love and the appreciation of truth and beauty, which things he finds embodied to ultimate perfection in Jesus Christ. His argument from this point on is more fully worked out in a paperback published in 1966, "Nature and God".

The Society farewell two foundation members, Professor and Mrs Ogston, who will unfortunately not be present at next year's Dinner owing to their return to Oxford and the Presidency of Trinity College. Those interested in becoming members should get in touch with Dr Nurser (phone 7 1573) or Dr Richard Campbell (Philosophy, SGS). Meanwhile the Society is an important addition to Canberra and it looks forward to a vigorous life.

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BASTARDISATION

-A Critique

by Lyndon Shea.

This article was written by an ex - member of R.M.C. He was in 4th Class in 1967 and speaks of his own experience and of the opinions of some of his friends in the College at the present time.

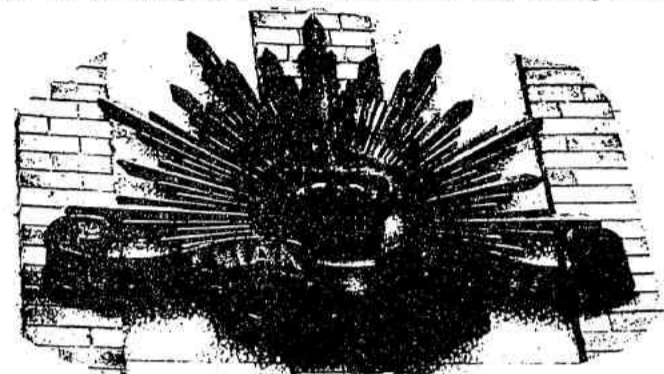
A fresher may waste too much time in the pub and fail to hand an essay in on time; he needs an excuse to placate his lecturer so he inflates a cold into pneumonia or a bad affair into a dose of the clap.

At Duntroon, a lazy Fourth Class cadet wasted his study time and ended up in a similar situation - his scapegoat was a list of incidents which were presented as evidence of the relentless persecution which hampered his work.

These incidents so infuriated that gullible lecturer that he took steps to initiate what has turned out to be a public scandal. This humanitarian soul has been a lecturer at the College for a number of years now; only a total lack of insight and lack of concern could have left him unaware of the fact that the incidence of bastardization in the College has decreased significantly this year.

The lecturer has the impression that Senior Classmen are victimizing Fourth Class because these people will graduate from the College with degrees - a definite advantage in later promotion. How is this reconciled with the fact that the present Fourth Class is receiving kid-glove treatment compared with that meted out to their seniors?

Mr. Walsh's assertion is quite unfounded. The incidents of bastardization he lists, taken out of context, seem barbaric. For instance, item 1B "punishing by a large



number of push-ups all Fourth Class Cadets who had the temerity to ask questions of the (?) visiting lecturer"

This refers to one cadet who was "rubbished" for rudely interjecting to ask a question as the Commandant rose to propose a vote of thanks. Had the question been asked at the proper time (as were several others) absolutely no repercussions would have resulted. Item 9 states that Fourth Class supply coffee, sugar, bread, etc. out of their own money. This happens, but so also does prompt reimbursement by senior classmen

Mr. Walsh states "The practice of bastardization . . . is nothing but senseless bullying which degrades and humiliates the recipient and debases him who inflicts it." He suggests it is simply a tradition, with no relevance to the training of an Army Officer.

The aim of this training initially is to

shock the new cadets into a strange new routine. The frantic tempo of life at Duntroon requires every member of the Corps to be physically fit, to act decisively and quickly and to use his time with extreme efficiency and economy. Each Fourth Class cadet is initially in the same chaotic situation; survival is dependent on the Class working together as a team rather than as individuals.

As the onslaught decreases, most adapt fairly successfully to their new environment. Others fail to manage this and receive, as a result, proportionately more "treatment." This may seem harsh, but is, in practice, an extremely practical

business. These individuals are faced with the alternatives of either greater effort to meet the requirements of the College, or developing defense mechanisms such as psychologically induced illness or intentional examination failure (resulting in expulsion). Although it is essentially a weeding out process, the great majority of Fourth Class cadets emerge unscathed.

Having established that bastardization is not entirely aimless and futile, it is necessary to examine the way it is administered. No sane person could condone the isolated acts of sadism which have occurred. However, it must be understood that this is also condemned in the Corps itself.

Certain practices associated with the Mess and the shower-room are humiliating and degrading: there is a very strong case for banning them completely. Other forms of harassment (e.g. leaps) have a direct application to the College routine, and can be defended on these grounds. Believe it or not, bastardization is often dealt out and received in a humorous vein. If this aspect is appreciated, the system seems less brutal and dehumanised than before.

If bastardization is to be evaluated, it must be in terms of the military role of the College: an assessment of its effect on the future officers of the Australian Army. Unfortunately, it has already been judged and condemned by a lynch mob on the biased evidence of a slightly hysterical academic.

HARD-HITTING columnist Mac Lachlan stands aside this week for an equally hard-hitting Sunday Truth editorial which is long overdue in the interests of sanity.

This editorial has been reprinted from Brisbane's Sunday Truth. The Paper is owned by the same Murdoch whose pride and joy of liberalism is the "Australian".

QUEENSLAND'S University Senate must have sensed a mounting public disgust at its own pathetic ineptitude when it decided late on Thursday night to do something about the ratbag disruptionist element at St. Lucia.

Our University stocks have never been lower . . . which is a damnable shame because it has all been brought about by a vocal minority who have brought a state of anarchy to St. Lucia.

Finally the message seems to have got through that the Queensland public has really HAD the University . . . both the University louts who have been running riot, and the University authorities for letting them.

Toss them out

To hell with these long haired, unwashed, bearded weirdos! Whatever the consequences they should be tossed out of St. Lucia.

And don't give us the old malarky about a University finding it difficult to do just this because a University is a place which prides itself on its freedom of thought.

None of us in this world is free to do exactly as he likes . . . with the apparent exception of the St. Lucia minority which has been able to drop its pants and flaunt itself and defy all sorts of standards and existing authority with the knowledge that nothing much would be done about it.

As we said earlier, the community at large has really HAD this ratbag pack who have been making a joke

of University chiefs and putting an intolerable brand of shame on the 90 odd percent of decent young students who want to use the University as it should be used . . . as a place of study and betterment.

Last week's spectacle of the weirdo pack invading the professional board room and posing with feet on tables and sprawled stupidly on the floor was the last straw for the Queensland public.

It was a sick sight, yet up until the University authorities ruffled their feathers late on Thursday night the public was left with the impression that they were once more going to do nothing positive about this newest demonstration of student contempt.

Put crudely, the authorities seemed content just to sit around as stupidly as the louts did when they invaded the board room.

For too long, the St. Lucia bosses have been telling us tiredly that they did not want a head-on confrontation . . . that they thought it would only play into the hands of the disruptors.

Now, at long last, they have announced that any FURTHER disruption by the radical element will be met with suspensions and even expulsions.

But even that belated decision was tinged with weak-kneed compromise because NOTHING is to be

EDITORIAL

done about all the mad acts committed by the radicals up to Thursday.

How the weirdos must be laughing! No wonder the St. Lucia campus is tipping that they will even step up their campaign of contempt for the authorities—because they still feel they have the bosses bluffed.

If they do, all Queensland will be watching for the University authorities to get equally tough. By now they should be fully aware that they will have the bulk of Queensland and the majority of students right behind them.

How can the hairy, self-styled intellectual minority at St. Lucia claim that their recent "erotic" display should be condoned, knowing full well that if anybody outside the campus took part in a similar stunt they would be arrested and could be given substantial jail terms.

Why should there be a standard for St. Lucia and a different standard outside St. Lucia!

As we said earlier, just who the hell do they think they are . . . these outnumbered little smarties who want minority rule.

Don't for a moment think this is a beat for the maintenance of the

status quo in our society. We know probably a lot better than the St. Lucia louts that some of Queensland's laws need changing.

In some of our law there IS danger to civil liberty.

Whether the long-haired hoons want to believe it or not—we do have some thinking men in our society who realise this.

These men (and they have not been sheltered in the University all their lives) want change, too.

But they do not go storming the bastions of power to prove their points.

Festering blot

We attribute the blame for what has been happening at St. Lucia almost equally on a too-timid administration as well as on the unprincipled loutish element within St. Lucia.

The St. Lucia authorities have got to be firm and end this festering blot. A head-on clash may mean temporary disruption, but so what?

What does it matter if the University even had to close its doors for a period. At least when they reopened with the clear understanding that all students behave themselves a smell would have been lifted from the city.



There exists so much confusion over the word 'Jazz' that it is necessary to trace its origins and development. Many hold the opinion that jazz is simply distorted classics, or a series of pulsating animal noises solely concocted to satisfy the ever-potentially rebel 'in group'. Jazz is none of these things. It is an art rather than a craft.

The seeds of jazz are to be found with West Africa and the slave code. In 1618 began the export of over two million Negroes to America and with them came the rhythm and melody that was intimately bound with the West African way of life. From the use of drum language, the Negroes' rhythm and melody that was intimately bound with the West African way of life. From the use of drum language, the Negroes' rhythm had become highly sophisticated and utilitarian as had their melody which was developed as work songs, lullabies, ceremonial songs etc. It is against this background that jazz found its first inspirations in the southern states of the U.S.A.

However, it was not until the final emancipation of the slaves in 1865 that the Negro was able to obtain instruments of any kind with which to make music. The progenitors of jazz were forced to draw upon the only resources which were immediately available to them. They had their own simple work songs and religious music as well as the influences of the rhythms and structure of the Spanish and French music of the Gulf of Mexico; the march music of the brass bands; and underlying it all, their aptitude and hereditary knowledge of rhythm. With virtually no knowledge of European form or technique, it is little wonder then that the local material played such an important part in the erection of a new musical structure.

The graduation between work songs and blues is indefinite. It is certain, however, that the tribal work songs were one of the stepping stones to the blues - one of the mainstays of jazz.

It is difficult to deal with the early blues without referring to Spirituals, but whereas the former accepted foreign influences from Creole songs, the latter drew largely from the English Hymnal. Just as the work songs expressed the act of work, the blues expressed the emotions, manifest by these examples of Negro poetry.

Some of these women sure do make me tired:
Got a handful o' 'Gimme' an a mouthful o'
'much obliged'

and

I go to jail
But I cannot see him
Because I have nothing, mother,
To give the jailer.

Generally speaking work songs were functional without emotion, and the blues were emotional without a specific function. It is worth noting that the work of Louis Armstrong in 'Shadrack' bears a close affinity to the Spirituals, and most of us are familiar with Folk Blues.

The formation of so-called 'Classical Jazz' is interesting for New Orleans became its breeding ground around the 1870's. New Orleans tended to create a more tolerant attitude towards the slaves and they were permitted to meet on a Saturday night in a field adjoining Rampart Street which became known as Congo Square, where they chanted and pranced to the accompaniment of improvised drums and tom-toms, and such things as the skeletons of asses jaws, in which the loosened teeth produced a rattling effect.

Then came the transformation of marches into jazz. Creoles, or 'free-coloured' people, using instruments that were remnants from Union Army, would stage frequent marches along Canal Street - a tradition which encouraged the Negroes to lay down their improvised instruments. The transformation of marches to jazz may be compared with the process that took place when hymns were changed into Spirituals. The 'Jazzing' was in the main achieved by shifting the accent from the strong beat to the weak beat and allowing solo players to 'decorate' the melody, or several players extemporising simultaneously. Such march bands were even employed to supply swing to a Creole's funeral.

Just before the turn of the century appeared Ragtime, an immediate forerunner of Classical Jazz. It originated partly in an attempt of the Negro pianists in Basin Street to copy the brass bands' trick of shifting the accent of the beat. Ragtime is not just another name for Jazz. It was one of the influencing factors of jazz, but they both ran a parallel course until Ragtime virtually died out after the end of the First World War. In the same way that New Orleans bred the development of jazz, St. Louis fostered the growth of Ragtime. It was the hot-bed that produced Tom Turpin, one of the greatest names in the history of Ragtime, who has often falsely been given credit as the originator of Ragtime.

There is considerable divergence of opinion as to the one who can qualify as the 'King of Ragtime'. However, Scott Joplin must be given the award for volume, for between 1898 and 1917 he was responsible for some fifty rags and popular tunes flavoured with the rag idiom. It would be well to try and define Ragtime.

WHAT THE



Lester Young



Martial Solal



Duke Ellington

JAZZ

It is characterised by a highly syncopated air played against a regularly accented beat in the bass. This accounts for the fact that the rag compositions of Jelly Roll Morton and Tony Jackson lend themselves much more readily to jazz treatment than those of say Scott Joplin who composed with a more stereotyped pattern. However we must move through the history of jazz a little more quickly since the basis has been fairly well established.

As far as can be ascertained, 1913 was the time of the first appearance of the word jazz, or 'jass' as it was then spelt. It begins with Tom Brown's band in New Orleans in search of bands. Tom Brown's band subsequently moved to Lamb's Cafe in 1915. The word 'jass' (derived from jack asses jaws as already mentioned) is said to have been used by a rival cafe in a spirit of derision. However, the insult backfired and Lamb's Cafe renamed the band as Brown's Dixieland Jass Band. It was a tremendous success and many other bands followed suit so that by 1916 Chicago was the nucleus of dixieland jazz. Perhaps the transformation from the word 'jass' to 'jazz' was brought about by the American drawl, until the spelling itself was changed. In these early bands appeared such names as Alcide Yellow Nunez, Tony Sharbaro, Paul Mares, Leon Rappollo, Frank Snyder, and Perez just to mention a few of the better known of them.

Jazz had now seen its teething. It had become a respectable and socially acceptable manner in which to make a living, so that some of the existing and ensuing pioneer jazzmen were able to influence the development of jazz. It is fairly well accepted that if a new music of art form was to be born in the Southern states then it had to be in New Orleans. The atmosphere of the city was predominantly Latin and musical entertainment played an important role in everyday life.

New Orleans must have been one of the wildest cities in the history of America. It boasted of 'processions' concerts and marches indulged in at the slightest excuse, instigated by some society of lodge, akin to the Oddfellows; or even by a marching club, in which parades with a brass band and the organizing of a funeral procession for a deceased member was the chief activity. Advertising by means of a band was also the custom in those days, more often than

Woroni 1st. October 1969



Cootie Williams



Benny Goodman



Louis Armstrong

HELL IS

not on a wagon of some sort. The band would squeeze themselves on, and it was their duty to attract attention by making as much noise as possible (perhaps the original, and possibly worse, free form jazz).

1890 to 1910 were the formative years of classic jazz, and the years in which jazz took on its final shape. The music was virtually never written down and exponents themselves drifted into obscurity so that the early compositions had to be handed down from mouth to mouth. The activities of Manuel Perez, Budd Bolden, John Robichaux, Freddy Kppard and Kid Ory had the most profound effect on the welding together of the form of jazz. Of this short list, Budd Bolden was probably the best known.

This was the Chicago of the Roaring Twenties; the Chicago of Al Capone, of prohibition and liquor rackets; of speakeasies, easy money earned and extravagantly spent. Dance halls, night clubs and 'divies' sprang up in the hundreds and in Chicago's 'black belt' were duplicated similar conditions to those the musicians had left behind in New Orleans, with the difference however, that life was even more hectic. The jazzmen started work at 7 o'clock in the evening and finished at 7 o'clock the next morning. Oliver's first band played at the Dreamland until 1 a.m. and then moved to the Pekin Cabaret with its large gangster patronage, where they continued to play until morning. This was in 1920 and for the next few years the story of King Oliver's Creole Jazz Band is one of success following success. As a form of recuperation after the broken bottles and shotguns of the Pekin, the band went on a triumphant visit, in May 1921, to California.

It was in the Lincoln Gardens that King Oliver and his Creole Band made their greatest contribution to jazz. Within the space of eight months, in 1923, were waxed thirty seven titles for four different record labels.

King Oliver's band had come to an end when Joe wanted to go on tour again. He went without the Dodds brothers and Dutrey. He was hard hit by this final disintegration of his great band and from then on, the King did not have the best of luck with



his new band. Another tour punctuated by his usual bad luck, left him stranded in Savannah without the price of a rail ticket to New York. He died in Savannah on the 10th of April 1938, and his sister could not even raise the money for a headstone for his grave.

We shall now go back to the early Chicago days and take a look at some of the other musicians who were all the time pushing King Oliver. Tommy Ladnier was born at Florenceville near New Orleans and started to play trumpet at a very early age. He came to Chicago the same year as King Oliver. In the ensuing years Ladnier displayed the same sense of control and relaxation which produced the beautiful phrasing which has made his reputation as a jazz trumpet player second only to Armstrong. Unlike Armstrong, however, Ladnier's career did not follow a spectacular course which would have kept him in America's public eye. In 1925, he toured Europe with Sam Wooding and made quite a success of the tour.

Buddy Bolden was a barber in Franklin Street, New Orleans and in addition to leading his band, he published a gossip and scandal-sheet called 'The Cricket' which, I am sure, would have spread his fame quite a distance. It is highly probable that Bolden's personality did much to ensure his supremacy over other trumpeters. In the early 1890s Bolden's band consisted of William Warner or Frank Lewis, on clarinet, Willy Cornish, valve trombone, Jeff Mumford, guitar, James Johnson, bass, Cornelius Tellman on drums. Later on, Bunk Johnson joined the band as second clarinet, Frank Dusen as trombonist, Bob Lyons, bass, Sam Dutey, clarinet, Henry Baltimore, drums and Jimmy Palao, violin. In the early band, Cornish was the only one who could read music and the presence of Palao in the later band is probably explained by the same reason.

The occasional movement northwards became a flood in 1918 when the cabarets and sporting houses on the Delta City closed down. There were other contributing factors to the general exodus. First, the fact that Chicago was bigger than New Orleans, so musicians were inclined to seek the thriving city of the North. Second, after the closing down of Storyville, cotton production received a severe setback from the Boll-weevil which gave three years of lean cotton production resulting in a recession in New Orleans.

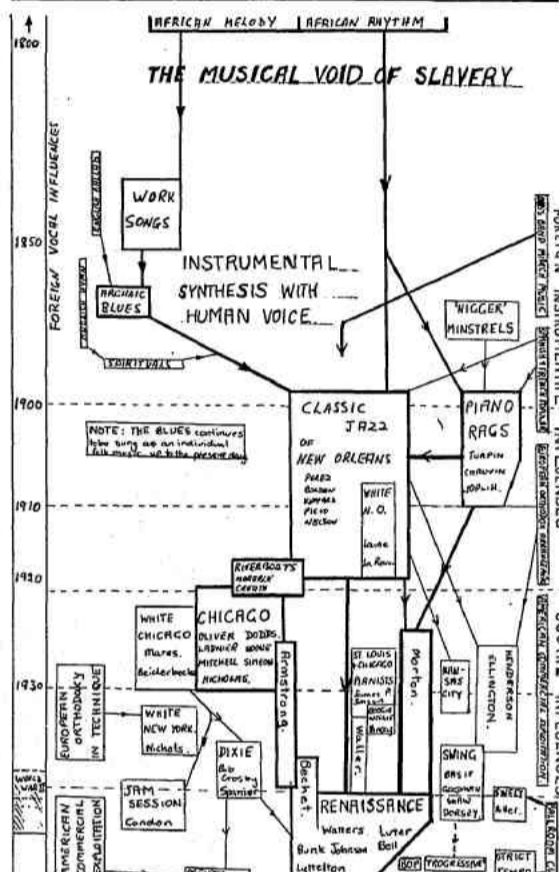
The majority of musicians lived a precarious life and few could afford to speculate on a train fare and the chance of a permanent job in Chicago. Fortunately, however, there was a ready-made stepping stone to the North - the fleet of Mississippi riverboats, which travelled far into central America. In this was the new music spread to practically every stopping place of note, Memphis, St. Louis, Davenport, Minneapolis and even the cities of the larger tributaries.

Captain Joseph Strehpus, owner of the big river-boats

decided around 1910 that he wanted some bands that could not only read their music but put more 'life and rhythm into their playing'. He heard of the vitality of the music down in New Orleans and he decided to try to assemble the best musicians available. Fate Marable, pianist and leader of one of Strehpus' bands, was appointed talent spotter and it was through him that many of the famous jazzmen came up the Mississippi. It was Marable who, in 1918 finally lured Louis Armstrong away from his home town to play on the 'Dixie Belle' with, incidentally, one of the first coloured River-boat orchestras.

Marable's bands were composed of drifters, and his star men, Louis Armstrong, Johnny and Baby Dodds, Boyd, Atkins, Pops Foster, Johnny St, Cyr and Joe Howard who finally moved on to Chicago.

Some bands, white bands playing staccato 'Dixieland' style, had reached Chicago as early as 1915 and there had been spasmodic visits from Perez and other coloured bands. But one man soon put an end to the misapprehensions as to who was the true exponent of Hot Jazz. Joseph 'King' Oliver hit Chicago in 1917



Flow Chart by Rex Harrison.

and for the next eight years or so was undisputed King of Jazz anywhere in America.

In 1926 Ladnier returned to Europe again and when he came back to New York with Sissle he soon left for a smaller group, the New Orleans Footwarmers, with Sidney Bachet. But their style of playing did not suit the Savoy for very long and Tommy, in disgust, retired for five years.

Johnny Dodds, another native of New Orleans, played with Ory Brown Skin Babies and left to tour with Billy Mack's vaudeville show in 1918. His records with Oliver have already been mentioned and are good examples of his work. In fact, Dodds suffered less from the recording shortcomings than did his leader. When he left Oliver, presumably wrapping up his clarinet in the usual piece of newspaper, he went to play at the Chicago night spots, chiefly at Kelly's Stables, and doing spate of recording. He reached his peak when he joined Louis Armstrong for the first Hot Five and Seven records and even Louis did not overawe him. Until 1929 Johnny Dodds was continuously active in the jazz life of Chicago, leading his own groups, playing with, and thereby inspiring dozens of younger clarinet players including Benny Goodman.

When jazz enthusiasts get together and the subject of Dodds is introduced there are always comparisons made with his rival Jimmy Noone, whose career closely paralleled that of Dodds in that he too refused to have anything to do with large orchestras. He achieved what was little short of a miracle when he recorded with a New Orleans group in 1936, right at the peak of the hysterical swing movement, and when the keepers of the tradition were only just earning a precarious living on Chicago's south side. For sheer beauty as a clarinet player Jimmy Noone cannot be matched.

Those who have heard the drumming of Johnny Dodds' brother, Warren (Baby) Dodds, will know from what source every rhythmic section of today found its inspiration, either directly, or through many disciples. All string bass players must have respect for George 'Pops' Foster; as must guitarists for Johnny St. Cyr or Bud Scott.

The life stories of all these men mentioned so far constitute, in fact, the history of jazz - just as the way they felt about expressing themselves in a musical form was jazz. For jazz is an intensely personal music; it is composed and executed simultaneously; spontaneity being its very essence.

However, I have run out of energy and room but have only covered the growth of jazz from its origin to the early 1930s. The next period, modern jazz, is several orders more complex and in many ways more interesting. But it would be useless to try and understand jazz without some rudimentary knowledge of its earlier formation. I hope that his short article has given many of my readers a further insight into its intrinsic value.

BOOKS

A HUMANIST VIEW:
A Collection of Humanist Essays edited by Ian Edwards, Angus and Robertson, \$4.95.

THE NECESSITY OF BEING HUMANIST?
Do you agree with the following statements?

- Whereas in the past men explained natural processes which they could not understand in terms of the influence of supernatural agencies, our knowledge has now reached the stage where we need no longer assume the existence of such forces.
- It must today be considered highly probable that life and mind arose by evolutionary processes out of inanimate matter, without the aid of a supernatural power or a 'life force'.
- Man is alone in the universe without a god or afterlife: he must accept responsibility for his own destiny.
- Not only the human species, also human society has evolved over immense periods of time.
- Traditional Christianity can no longer be considered intellectually respectable: any cosmology on which men are to rely for an understanding of their place in the world must incorporate insights into the nature of man and society which were not available until this century.
- Progress in physical science was delayed until men realised that it was necessary to abandon mere impressions, philosophical theories, and traditional assumptions in favour of careful observation and experimental verification: progress in the social sciences depends on the application of similar techniques: human problems, like mechanical ones, can be solved only by studying their causes.



If you accept these points, then your position is essentially a humanist one. In fact it is becoming difficult today for an educated person to deny any of them, although the assumptions of No. 7, especially the first sentence, are perhaps a little anthropocentric. Surely it's possible to devise a system of morality that doesn't depend for its validity on the assumption that people are wonderful?

Humanism, in any case is on the increase in Australia as elsewhere. Whereas forty years ago humanists were often concerned largely with the negative business of Christian apologetics, and proving the possibility of morality without religion, today they find themselves naturally among the leaders in various movements for social and legal reform. Moreover their position has been immensely strengthened by the recent progress of science. Most people, whether religious or not, need a cosmology - a more or less comprehensible picture of the world in which they live. Even a generation ago no one knew how the universe could have come into being without a creator, whether or how life could come from non-living matter, how animals come to have the precise instincts they need for survival, how living creatures manage to reproduce their kind so precisely, where or how long ago the human race evolved, and what

precipitated the sudden development of higher civilizations after hundreds of unprogressive millennia. Today none of these questions can be a problem except the first, and even it need only be considered as part of the larger mystery of the ultimate nature of matter.

This book is a collection of essays on all subjects by Australian humanists, mainly academics. The standard is high, higher than in similar British and American compilations I have seen.

Among the sixteen contributors, Bob Brissendon perceptively considers the nature of Australian censorship, seeing it as society's equivalent of the unconscious mechanism which, as Freud divined, enables the individual to reject unacceptable ideas. "Societies like individuals, tend to see the world and their role in it very much in their own terms. This vision is always a blend of fact and fantasy - and the fantasy element is supported by a blend of censoring and wishful thinking.

Alex Carey traces the slow development of the scientific attitude, and the lingering reluctance with which men have half-learned to abandon 'Animism', the flattering belief that major natural phenomena are produced not to help or hinder human welfare. Yet, as he points out, the history of thought shows that it has proved possible to advance our knowledge in any area only by giving up "explanation in terms of causes belonging to an invisible world of spirits and wills, and substituting for it observation in terms only of the way in which later observable events can be shown to follow from earlier observable events".

Bruce MacFarlane investigates and refutes the popular notion (cf Donald Horne) that all Australians are consuming on a middle-class pattern. He finds instead evidence of large and growing inequalities in income, which taxation does little to remedy. The few university graduates who come from poorer homes quickly enter the top 3% bracket of incomes, but elsewhere there is little upward social mobility, and little social conscience.

This is a book well worth reading.
Mark O'Connor.

* THE ARTS

THEATRE

THE ONCE AND FUTURE FLING

The Stage/Paul Thom/Andrew McCulloch production of KING ARTHUR was a superb tongue-in-cheek (vide cunilictus) tour-de-force. The art work itself is the natural child of the heroic drama of Dryden's MacFlecknoe and Aeneid translation, and the heroic music of Purcell's tavern songs and Dido and Aeneas. The present production accepted the mixture, added a liberal pinch of Victoriana, a lecherous look from Ken Healy, and took off from there.

Roman literary tradition begins with the myth of Aeneas (legendary founder of the Roman race), which came in time to be enshrined in the great natural epic, the Aeneid. British literary tradition, not to be outdone, centres around the legendary King Arthur. In centuries when the epic poem was considered, in Dryden's words, "the greatest work which the soul of man is capable to perform", and the Aeneid the greatest of all literary works, it was as inevitable that the story of King Arthur would be worked into a great national patriotic epic poem, as that Raquel Welch would get to Hollywood. Somewhere between 1600 and 1800 however, this great national epic failed to be written. Milton wrote his History of Britain specifically for the benefit of later poets using the 'matter of Britain', but himself chose a different topic. The material therefore, like Raquel Welch, was still available in the Restoration when Dryden, who had already turned Paradise Lost into a play of rhyming couplets, produced the libretto of his King Arthur.

Despite some comic touches ("I have heard somewhat, madam, of how two bodies may come together but how souls may meet I know not.") and the inevitable erotic puns ("We die in each other's arms") Dryden's aim was essentially serious, to create the dramatic equivalent of a heroic poem. In fact the whole play is, in a sense, a dry run for the classically inspired epic he hoped to write, and the translation of the Aeneid which he did. Dozens of lines throughout the play, and one whole scene (the bleeding oak) are translated straight from Vergil.

However this attempt at Heroic Drama is a failure, like most of his others. Dryden's sensibility was too crude and his intelligence too strong for the task he proposed. Having the mind of a highly sophisticated political commentator he was unable to take seriously the melodramatic absurdities and naive characterizations which his audience required, and yet had not the originality to put new meaning into the form; and so he perished miserably like the curate between the choirboys and the actress.

Although the conventions of magical intervention and of declamatory rather than naturalistic delivery were well established and permitted, Dryden's strong

common sense always sorts oddly with them, and the calm sanity of his verse often seems to mock the extravagances of his plot. It is likely that in the case of King Arthur he was happy enough to push off onto his musical commentator the task of putting significance and emotional force into the bare frame of the plot.

He took extraordinary pains, however, to reconcile the words of the arias with the composer's requirements. The music is standard Purcell, and hence of distinctly superior quality. Although the need for the singers to gad about must have restricted Purcell's full Baroque floribundance, he was provided, through this tandem of geni, with a multifoliate variety of situations to mould into music, and his Muse hitched up her corsets and tied her hair in a braid for the occasion. Some of the arias particularly are delightful: Paul Thom's "Come if you dare", Kate O'Brien's "Hither, this way", Sue Barker's "Fairest Isle", Geoff Brennan's "Cold Genius".

In fact the play is sometimes convoluted to the musical situation, as in the artificially contrived but musically phantasmagorical Frost scene - the thawing of the Cold Genius by Cupid (Sue Falk [sic...iuvat]). The relationship is pure Platonic, incidentally. Even the Restoration precursors of Land of Ope and Glory are orders of magnitude better than their Elgar equivalent.



The play opens with military and love interest, digresses for a look at the 'mysterious rites' of the Saxons, wanders on through love and military interest, deals, not too seriously, with some supernatural machinery that takes us into a half-Christ-

ianised, half-diabolised fairyland, then some frankly erotic conversation and shepherds' dances, then, for variety, a threatened rape, then a spectacle of Cupid rousing the icy blood of the frozen frost demon through the power of 'love' (with love to warm your veins, who needs airconditioning), then the spectacle of Aethur resisting the blandishments of two fine full-breasted (Gledhill, Brophy) phantoms - "What lazy pleasure trickles through my veins?" - then more magic business, alarms and skirmishes, young love reunited, and finally a prolonged orgy of patriotism, remarks about Britons being incapable of tolerating foreign rule (which would probably have received wild applause in Dryden's day), then Sue Falk posing as a well-gear'd Britannia and a long sung tribute to "Our Sovereign" of, by modern standards, appalling servility. The long orchestral dance at the end constitutes a formal restoration to sanity.

The production is almost a competition between the straight men (the players) and the comic relief (the singers). The sheer effrontery of the producer delights, with the good fairies wearing vile and jock-straps, Merlin on an aerial swing (the original script called for a car drawn by dragons), Aeolus on balloons, and Pan the winner of the 1969 nipple competition. The Elizabethan sense of dichotomy was dying by the time of the restoration (it is present putrefactant), and one has the impression that even in King Charles' day the comic and tragic muses made scrappy bedfellows.

The audience were amused as much as anything by the sight of old faces in odd roles: Bruce Widdop with an Irish (?) accent as Merlin, Dave Brennan as Grimbald, Bill Guinane as Duke of Cornwall, Bobby Gledhill topping her semi-bottomless tutorial performances with a fine topless scene as a seductive fiend. Half the philosophy staff seemed to be in the cast; and there was even a well-authenticated sighting of a member of the English department in the audience on opening night.

The chorus - members of the University Consort (don't ask) and SCUNA - were interesting specimens stripped of their ecclesiastical polyphonies. In fact 75% of the body-beautiful male chorus had at various stages of their career been concealed under the aegis of the Church. One was not aware of this during the production. At times the chorus' desire to laugh overlook their desire to shepherd, - unlike of course, the actors, all of whom no doubt realised how serious prophetic and poignant the play was. David Brannen as Grimbald (an Earthy Spirit) achieved an excellent bisexuality as both singer and actor. Denis Oram as Oswald commendably arrested one of his own unparried sword blows in the final duel, and so saved himself the trouble of re-writing the script. The orchestra was generally of a high standard (apart from a brief moment when they syncoped when they should have pated), and it was heartening to see the Administration nobly clutching a double bass.

Bob Gilbert & Mark O'Connor.

DAVID AND DR HIPPO

David with his arms outstretched
Welcomes up the morning sun,
Kicks sleeping bag and sweater off the board
And seeks the water with a staggering run.

The Hippo rises rushed for work
To join the Professorial bored,
Labours profusely through the heat, then turns
Homeward to his hearth and hoard.

Immobilised on a livid sea
Far out beyond the breakers' screen,
Dave dozes on the sloping swell
Like sea-fowl of the Eocene.

The Hippo thinks of such a scene
And lards himself into his bath,
Thinks 'God forgive such foolishness,
For I am Shaker of the Earth'.

The Hippo's virtues fill the land
The waster's bring decay,
The Lord of Hosts in the bright sky
Decreases that they must pay.

The Angel of All Brightness strikes
One blast incinerates the whole,
The fine residual gruel of dust
Sifts through the Hippo's pelvic bowl.

Mark O'Connor.



qu'importe le facon
Pourvu qu'en ait l'ivresse.

No matter how great the thirst
We'll quench it.

De BORTOLI'S

WINES AND SPIRITS

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AUSTRALIAN DANCE TROUPE



"PARROTS" from "LANDSCAPE" Choreography: Elizabeth Dalman.

During their brief tour of Canberra at the end of October, Elizabeth Dalman's world acclaimed dance troupe will give a lecture-demonstration in the upstairs Dining room, to which all are warmly invited.

The troupe, based in Adelaide was formed in 1965 by Miss Dalman after she had returned from studying and performing in Europe and the U.S. Since then the group have appeared in the 1966 Adelaide Arts Festival and made several interstate and country tours.

In 1968 Miss Dalman travelled overseas with some of her dancers, touring in Italy, Switzerland, Holland and finally spending three months in New York where Miss Dalman and one of her dancers Jennifer Barry, performed with the Eleo Pomare Dance Company. Here many of the new works, some of which shall be seen in Canberra, were created and brought home to Australia in 1969. The tour was an outstanding success and an achievement not only for the troupe and Miss Dalman, but for the inspiration and encouragement given to the

contemporary dance movement in Australia.

During their travels the troupe have established themselves as dancers of great originality, freshness and enthusiasm, imbued with a spirit of innocence and vitality - which is not to ignore their technical brilliance. The works performed make use of a wide range of musical styles from the negro blues of Bessie Smith through to the sombre impressionism of Debussy, with a great deal that is popular and rare in modern music besides.

Fortunately for Canberra, the troupe has found the time (and money - the group is self-supporting - Arts Council where are you?) to pay its first visit to this city, sandwiched between engagements in Sydney, and Adelaide. They will perform at the Playhouse on Wednesday 22nd. of October, and at ANU at 1pm. on the same day. You are guaranteed a refreshing and stimulating performance.

Organised by the Activities Sub-committee of the Cultural Affairs Committee.



Australian Dance Theatre's "SUNDOWN" Choreography: Elizabeth Dalman. Photos: Jan Dalman.



Neville Burns and Bert Terborgh (right) in "Grizzly Bear". Choreography: Eleo Pomare.



Write your own caption for this picture and win yourself a place on the 1970 Woroni Staff. Entries should be accompanied by three annotated Woroni editorials, two used Library borrowing cards, a stamped envelope, and a \$20 postal note and should be sent to: The Editor, Woroni, C/- The SRC Office.



Millinery: Mary Clowry (By Appointment).



SPORT

BLUES PRESENTATIONS

The Sports Union held its event of the year, the Blues Presentation Dinner, on Friday 26th. Sept. The glittering array of celebrities who attended included the Blues winners and their partners, the Blues Committee, Mr. Honen and his wife, and Prof. and Mrs. Hambly.

Mr Honen presented the Blues to :

- Alan Walker (Aust. Rules)
- Graham Morey (Cricket)
- Paul Rayner (Hockey)
- Charles Alexander (Ski)
- full Blues

and

- Richard Underdown (Aust. Rules)
- David Myers (Cricket)
- William Garnett (Soccer)
- Christine Hicken (Hockey)
- Gabrielle Heweston (Basketball)
- half blues

Mr Charles Alexander replied on behalf of the Blues winners.

The President of the Sports Union, Mr T. Beath, then presented the Sportsman

of the Year award to Roger Prescott, (Aust. Rules).

Prof. Hambly proposed a toast to the Sports Union and Anne Bunting, the sole female representative on the Sports Union Council, replied.

The Blues Committee, consisting of three staff and three council members, receive nominations for the Blues awards and their recommendations go before a meeting of the Sports Union Council to be passed. Blues are awarded to people no matter what sport they play, who have, in their sport, displayed exceptional ability.

The Sportsman of the Year award is a Sports Union award, presented by the Union on the advice of the Council, to the person who has best exhibited the qualities most desirable in an active sportsman.



A classic pose from the Intersarsity cross-country at Armidale.



from the union sweatshop





POT PAGE



HEY YOU!

(don't let bastardisation wear you down)

DRAMATIS PERSONAE

- One large, fat, incredibly ugly 1st class cadet (Generis paranoi - cro - magnon).
- One small, thin, incredibly intimidated 4th class cadet (Generis persecuto - idealo - australianicus).
- Lynch, il ministrone pugilisticus (L.I.M.P.)
- Fraser, il nazionale commandante (F.I.N.C.)

SCENE 1 - OUTSIDE THE LECTURE THEATRE

Fat Ugly Cadet (F.U.C.): "Hey You!" (Shout - indignation of the "How dare you?" variety).

Thin intimidated cadet (T.I.C.): "Yes Sir!" (Very loud shout - deep respect and affection of the "I hold you in awe and reverence" species)

FUC: "Where do you think you're going?" (The teeth bared slightly - gently twisted lip in the superior, sneering, snarling, Senior Class Cadet style).

TIC: "To a lecture Sir!" (Proud shout, in the eyes-front-shoulders-back-stomach in - save-Australia, Grit tradition).

FUC: "And what would scum like you (spit) have to do at (incredulous tone) LECTURES when there are infinitely more important task to perform for your SUPERIORS?" (Righteous mien, and grimly-determined-to-build-character manner)

TIC: "Indulge in a study of the broad philosophical concepts of the humanities in an attempt to better equip myself to face the vigorous responsibilities of command in our nation's go-anywhere-army, Sir!" (Forthright, idealistic, building-the-nations future-attitude).

FUC: "Philosophical!!!?" (Mottled, purplish, apoplectic) "Humanities!!!?" (High pitched scream - air of totally outraged and monstrously-violated) "Oh my God and General Monash preserve us from a break in tradition" (Hoarse despair) "Come with me, Slime - there's one part of your education which obviously hasn't enough attention . . ."

SCENE 11 - AT THE SPORTS AND RECREATION AREA

FUC: "Right Bacterium, climb that 150 foot gum tree . . . Good. Now, jump down - what do you mean, you may be hurt? Jump you worm. That's it - now, up! Come on, Up, Up, Up! Away to the cemetery - be back here in ten minutes and recite exactly to me the name and inscription on the gravestone of every volunteer - No, that would be too easy - every conscript killed in Vietnam this year. What do you mean, broken ankle? Where's your fiercely proud military spirit? Run, germ, and you won't feel it!"

"Back already? Right! Run to Yass and buy me two gross of rubber nails to mend my gum boots - on the double."

some time later

"Back already? Right! Into that latrine, vermin! How do I know what those things floating in there are? Jump in - THAT'S AN ORDER! Now - press-ups."



"I wanna hear those boots click, men."

One, two, three, four . . . (sometime later) three hundred and eight - right microbe - meal time, follow me."

SCENE 111 - THE DINING ROOM (FUC & TIC)

FUC: "Crawl, vermin, crawl! under the table - at the double. Stop that snivelling, worm. I was never affected by this rounding of my education when I was a Bacterium. Halt, filth! That's your meal in front of you - eat!"

TIC: "But . . . But . . . it's vomit."

FUC: "Eat it!" (roar of righteous wrath) "How else can you instil into yourself the essential elements of our glorious military heritage?"

(noise of retching punctuating pitiful weeping).

SCENE IV - COURT OF ENQUIRY (FUC, LIMP, FINC)

FUC: "Yesoahhhh! I did see him Major General Fraser Sir! Depressed? Nooooo - I wouldn't have said so Sir. Bastardization? (Slightly indignant, with cunning emphasis on the "a" of "ation")

"Oh no Mr Lynch Sir - upholding tradition, but no (well-controlled shudder) Bastardisation (as though the very utterance was distasteful) "Brutality?" (deeply shocked - pronounced "Broooo-talatea?")

Oh no sir - strengthening moral fibre, heightening the awareness of fellow officers-to-be of the standards of our modern go anywhere Man's Army."

"Oh yes sir, Major General Fraser. Oh I agree Mr Lynch. I mean speaks for itself doesn't it? Yes sir - that's what I mean sir - the razor blade sir - I mean, He never WAS officer material was he sir?"

"Oh yes sir, I know the post mortem showed a broken ankle, double hernia, depressed fracture of the skull and severe malnutrition, but basically, the cause, as you will both appreciate, was no esprit de corps. Yes sir, Oh of course Sir, Yes - lacking grit Sir - yes, no gumption Sir - that's true, Sir."

"Beg pardon Mr Lynch, Sir? Oh, you're recommending me for a D.C.M. Sir?"

"Oh thank you, Sir - dismissed Sir? Yessir!"

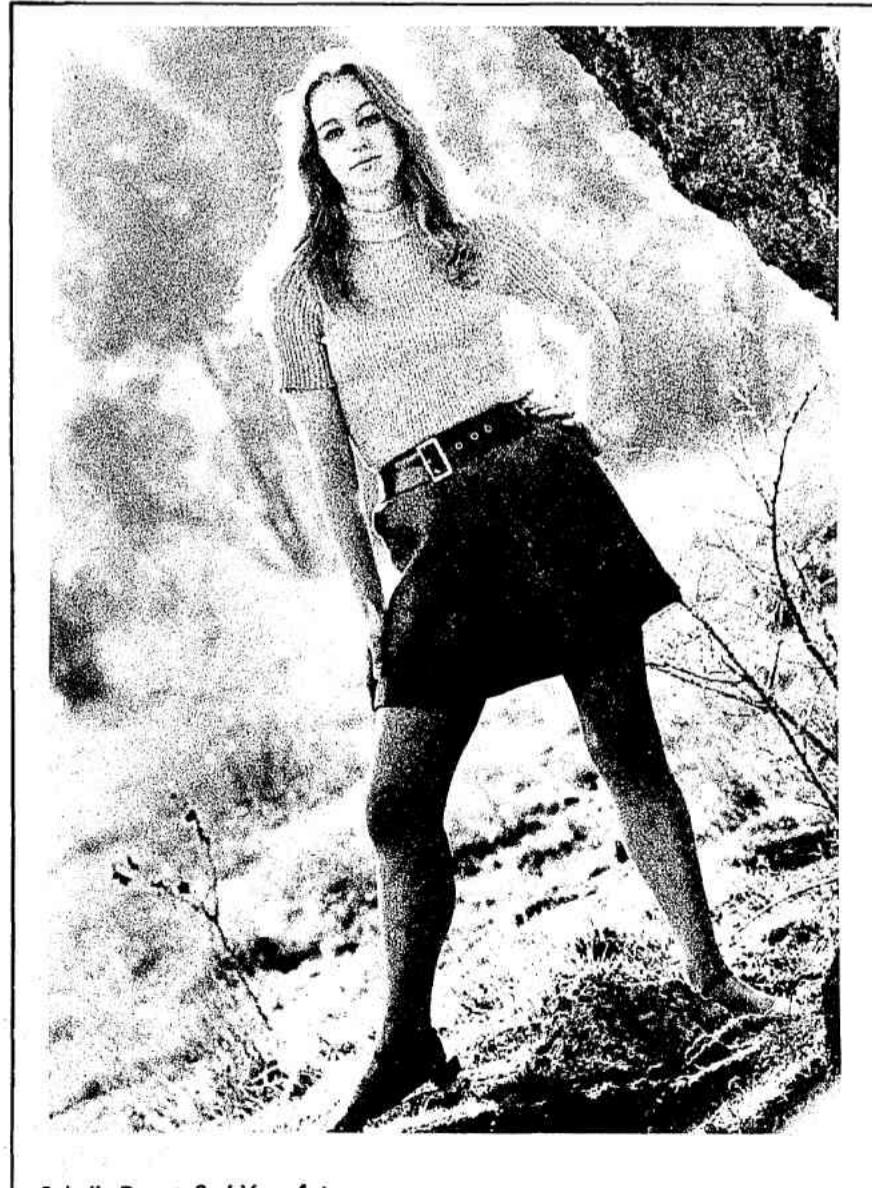
(salutes - briskly, crisply - Australia's future in those finger-tips that snap rigidly against the cap brim, turns about and marches out).

"Hup, Hipe, Hup, Hipe, Hup, Hipe, Hup, Hipe" (receding and in the distance)

"Hey You! You oozing first year slime!"

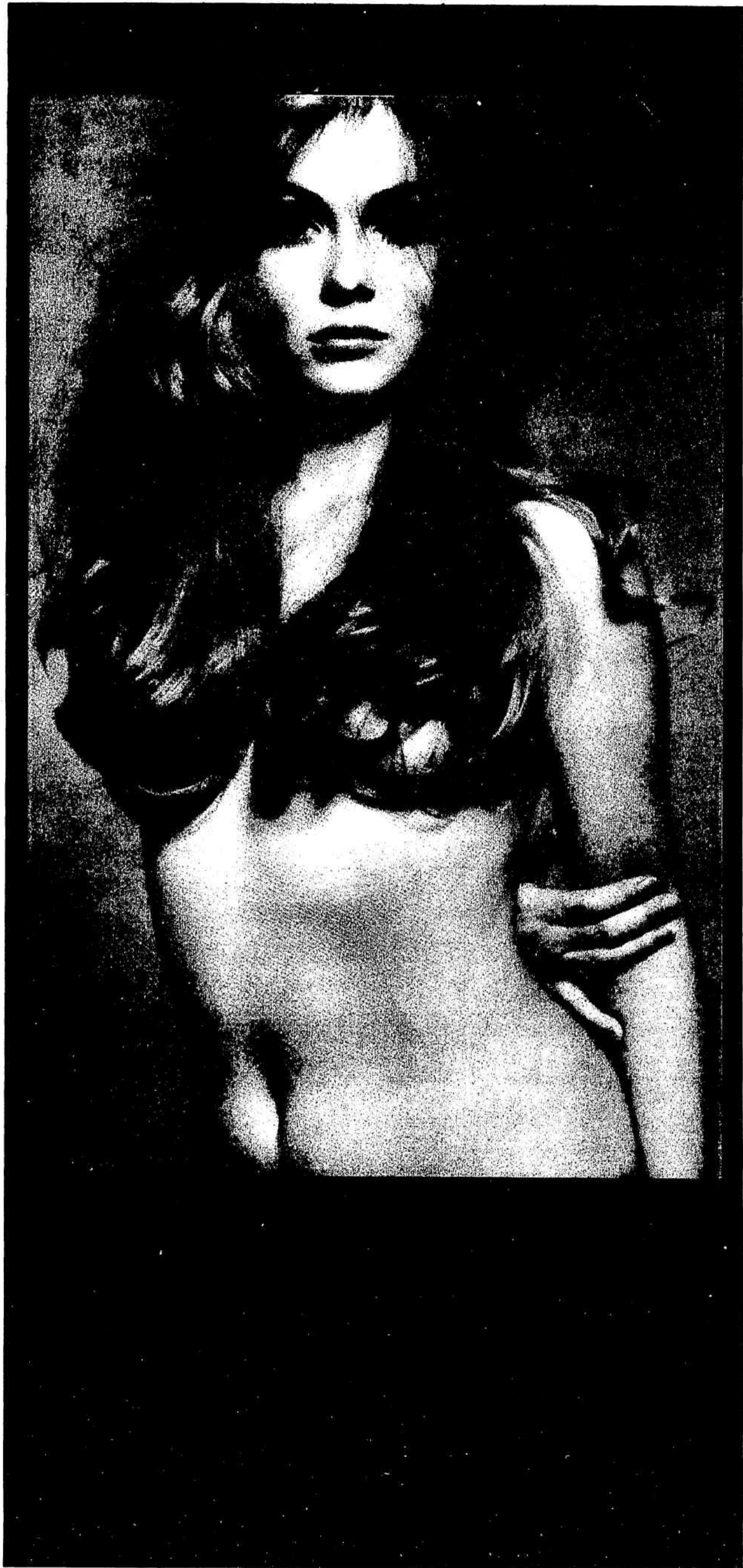
"Yes Sir !!!"

Peter Rags Phillips.



Sybella Daunt, 2nd Year Arts.





FROM RICHES

